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[For the following Biographical Memoir of the late Rev. Dr. Andrews, we are indebted to the Port-Folio for May last.]

*A Biographical Notice of the late Rev. JOHN ANDREWS, D. D.
Provost of the University of Pennsylvania.*

THE extravagance of posthumous panegyric has been for ages proverbial. When the heart is softened, and the sensibility excited by the last sad ceremony of closing the grave over the mortal remains of a man long loved and venerated, it would be a violation of the affections implanted by nature, if surviving friends did not indulge in the recollection of the virtues and talents which had attracted their love, and excited their admiration; or if, in portraying his character, they did not throw his imperfections into shadow, and give to his excellencies the boldest relief and the brightest colouring. Possibly this natural and apparently instinctive disposition of our species, (which immortalizes virtue, while it fixes the seal of mortality to error and vice even in this world) is wisely intended to withdraw bad example from the view of mankind; and to fortify virtue by the continual accumulation of that which is good. Were the faults and the errors even of good men handed down by tradition, they might, it is to be feared, present a mass of evil, which, with the sanction of their names, would endanger the religion and impair the morality of society. By recording and remembering their virtues only, models are presented; even the imperfect imitation of which will evince no inconsiderable degree of excellence. And with respect to the individual who is panegyrized, let it be remembered, that whatever may have been

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his merits, whether they be real or imaginary, the praise is still given to virtue; so that he who is ambitious of the reward, will endeavour, in some degree, to qualify himself as a candidate for it. Nor indeed shall we find much reason to apprehend that the fame of an individual, whose life has been occupied in the less conspicuous walks of life, will much transcend his real deserts. The splendid achievements of the soldier, and the glittering services of a statesman, may dazzle the multitude; but the character of a virtuous citizen, occupied in the performance of the mere relative and social duties, is surrounded by a milder lustre, which conceals nothing, yet imparts little brilliancy to his most meritorious exertions! The world too is sufficiently incredulous of perfection which rests upon the evidence afforded by the partiality of friendship, or the fondness of natural affection.

The writer of this rapid narrative, imperfect no less from the feebleness of his pen, than the haste in which circumstances require it to be composed, has more reason to fear that he will fall short, than that he will pass beyond the limits of just eulogium, if indeed any thing he may say can deserve that name. Callous and ungrateful would he be, however, were he to withhold his poor efforts to commemorate a man to whom he is proud to acknowledge a weight of obligation, and to have been united by ties of the most sacred and endearing nature.

Dr. Andrews was born in Cecil county, Maryland, about six miles from the head of Elk, on the 4th of April, 1746. His father was a man of singular piety, and to the influence of his examples and precepts may be attributed the serious impressions which stamped the character and fixed the profession of his son. Although not wealthy, it is believed that his circumstances were sufficiently independent; and, wisely appreciating the value of a good education, he placed his child, at the age of seven years, at the Elk school, then under the direction of the Newcastle presbytery, where he was instructed in the rudiments of a classical education. At the

Notice of the Rev. John Andrews.

age of seventeen he was removed to the college and academy of Philadelphia, where, in 1764, he completed his classical and philosophical studies with distinguished reputation. In consequence of the absence of Dr. Smith, the provost, no commencement was held in the college for this year; but in May, 1765, he graduated Bachelor of Arts, having previously entered as a tutor in the grammar school, then under the direction of Mr. Beveridge. The eminent attainments of this gentleman in scholarship, and his skill and fidelity as an instructor, had acquired the highest reputation. Some of his pupils are yet living, and it will not be thought too great a compliment to them or to him to remark, that as Latin and Greek scholars they are not excelled, and have rarely been equalled by the alumni of any institution in this country.

In this situation Dr. Andrews continued about one year, when, on the warm recommendation of Dr. William Smith, provost of the college, he was induced by Dr. Kuhn and George Ross, Esq. to take charge of a classical school at Lancaster. Having formed an early intention of devoting himself to the Christian ministry in the Episcopal Church, he pursued his theological studies there with the advice and assistance of the Rev. Mr. Barton for a little more than twelve months. He then embarked in company with the late Dr. Magaw, for London, for the purpose of receiving holy orders. In February, 1767, he was ordained a deacon by Dr. Terrick, Bishop of London,* and was admitted into priest's orders a few days afterwards.† Being appointed by the society for propagating the gospel in foreign parts, a missionary to Lewistown, in Delaware, he soon took on himself the duties of that station. After remaining there about three

* After the examination of Dr. Andrews and Dr. Magaw for orders, the Bishop of London happening to meet at court the proprietary, Mr. Thomas Penn, expressed to him the satisfaction which he had received from the examination of those two gentlemen, from the province of Pennsylvania.

† While he was in England, the degree of Master of Arts was conferred upon him by his alma mater: and he received the degree of Doctor of Divinity from the Washington College, in Maryland, a short time before he removed to Philadelphia.

years, finding that the climate was injurious to his health, he removed to Yorktown, in Pennsylvania, where he succeeded the Rev. Mr. Thomson as missionary to York and Carlisle. Here, in 1772, he married a daughter of Captain Robert Callender, a woman of great domestic worth, and a faithful and affectionate wife.* The salary which Dr. Andrews received as missionary to this place, proving inadequate to the support of his family, he accepted an invitation to Queen Anne's county, Maryland, and carried with him thither the affectionate regret of his parishioners and neighbours, to whom he had endeared himself by a faithful discharge of his pastoral duties, and by the urbanity and benevolence which characterized his intercourse with the world. He was appointed by the governor of the then province of Maryland rector of St. John's parish, Queen Anne's, and resided there in that capacity until some time after the declaration of independence. At the beginning of the important contest which led to this measure, Dr. Andrews was among those who thought and declared that the right of taxation assumed by Great Britain, could not be defended on constitutional principles, and this opinion he uniformly maintained. A conscientious abhorrence of civil war, however, and a distrust of the ability of this country to engage in hostilities, on such apparently unequal terms, with a reasonable prospect of success, induced Dr. Andrews, with some of the best men of those times, to endeavour to confine opposition within the limits of constitutional allegiance. In this they erred, perhaps, but it was on the side of prudence, and consistently with their views of the welfare and happiness of their country, however, in this instance they may have been mistaken. Dr. Andrews always set his face against faction and turbulence, and was at all times opposed to political persecution; but no man was a warmer friend to genuine liberty, or a

* Mrs. Andrews died on the 22d of February, 1798. Her death was occasioned by the shock which her affection suffered in the death of a son, caused by fire, and her consequent grief. Dr. Andrews suffered much from the recollection of this sad event. He often spoke of it, and never without tears.

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more strenuous supporter and assertor of the independence of his country and her just rights, against the encroachments of every nation.*

For the reasons just mentioned, he delayed for some time to take the oath of abjuration, until he found there was a determined resolution and an ability to maintain the independence which had been declared; and even afterwards he warmly disapproved of the severity with which the loyalists were treated, and of many of the public measures. His residence in Maryland being rendered unpleasant by the heat of party spirit, he returned to Yorktown, and opened a Greek and Latin school there. His known talents and acquirements soon attracted a sufficient number of scholars, most of whom were the children and wards of his former parishioners and neighbours in Queen Anne's. Such were their affection and respect for the man, notwithstanding the political differences which had induced him to withdraw from them. His school flourished, and many of his scholars rose afterwards to distinction; some of them to eminence in life: all of them have ever spoken of him with the greatest reverence and affection.† He was little disposed to conceal, still less to disguise his opinions in relation to the manner of conducting the pending controversy, and they were consequently generally known. Yet such were the ingenuousness and integrity of his character, and so great the respect in which he was held, that he was never molested by popular violence and persecution, at a season when others experienced them in all their bitterness. He was at this time a member of a literary club, in which he associated with many gentlemen who took an active and con-

* In his lectures on politics, he has recommended and illustrated with great force and ability, the Federal Constitution, of which, and the administration of it by General Washington, he was a sincere and ardent admirer.

† Among others may be mentioned Dr. Benjamin Smith Barton, the professor of Natural History and of Botany, and of Materia Medica, in the University of Pennsylvania. The doctor, speaking of Dr. Andrews, on a late occasion, said, "As for myself, I shall ever look with unaffected pleasure upon that period of my age, when I first imbibed a love and knowledge of the Roman and Greek authors, under the direction of a teacher, than whom no one, perhaps, in America, had studied their merits and their beauties with a more critical attention."

spicuous part in the war against Great Britain; but his intercourse with them was intimate and harmonious. During his residence at York, the unfortunate Major Andre having been captured, was ordered thither on his parole, and remained a prisoner of war until he was exchanged. Dr. Andrews soon became acquainted with his amiableness and accomplishments, and delighted to dwell on them, while he was lamenting the unfortunate and unworthy enterprise which proved fatal to his life. Andre shared liberally at York in the hospitality of Dr. A.'s house—and often met there some of the warmest whigs of the day. Their intercourse was so managed by their benevolent host, as to assuage the feelings of enmity, and smooth the asperity of political animosity.

After some years residence at Yorktown, he again removed to Maryland, and took charge of the parish of St. Thomas, at Garrison Forest, where he remained until his final removal to Philadelphia.

In the year 1785, the academy of the Protestant Episcopal Church in that city was established. The peculiar circumstances which gave occasion to the establishment of this academy, rendered it indispensable that a gentleman should be found to preside over it, who would combine great weight and respectability of character, with distinguished talents and learning, and skill and experience in giving instruction. Dr. Andrews was soon selected as a person qualified in all respects for the situation; and having accepted the unanimous invitation of the trustees, he came to Philadelphia in May, 1785, and immediately entered on the duties of his appointment. The most sanguine expectations had been entertained of the success and usefulness of this academy, under his direction; they were not disappointed. The schools were filled with scholars, and no elementary institution in the United States has ever deserved or acquired a higher reputation.*

* During the absence of the Rev. Dr. White, for the purpose of receiving Episcopal consecration, from November, 1786, to the succeeding April, Dr. Andrews officiated for him in the united churches of Christ Church and St. Peter's, very greatly to the satisfaction of the members of these churches. He was also for several years rector of St. James's at Bristol, and regularly officiated there.

At length, in the year 1789, the legislature having restored to the former trustees of the college, academy, and charitable schools of Philadelphia, their corporate character, and the estate of which they had been deprived in 1779, the continuance of the Protestant Episcopal Academy was considered as of secondary importance, and Dr. Andrews was persuaded to exchange his situation in the latter, for the professorship of humanity in the former seminary. To his reputation, in a very great degree may be attributed the success of the college and academy, in the struggle which ensued with its rival institution, the University of the state of Pennsylvania. In September, 1791, on the petition of the trustees of both institutions, they were united under the corporate title of "The University of Pennsylvania," and Dr. A. was soon afterwards elected vice-provost thereof, with the duties of the professorship of moral philosophy and instruction in the higher classics.

Having continued in this situation more than twenty years, and performed the duties of it with unwearied assiduity, and acknowledged ability, in December, 1810, he was elected, unanimously, to the office of provost, which had become vacant by the resignation of Dr. M'Dowell. But his constitution, otherwise robust, had already begun to yield to the nervous disease, which, inherited from his father, had afflicted him more and more from his childhood. No doubt too, the sedentary habits which his official duties had imposed upon him, produced injurious effects. He was the first to perceive and to speak of the decline of his health; yet such were his fortitude and equanimity, that his cheerfulness remained unimpaired.* He often remarked to his friends that the natu-

—The nervous disease, by which he was afflicted, rendered him altogether unable to officiate for many years before his death.

* He often spoke of his death as an event which must soon happen, and of which he felt no terror.—It was particularly the subject of his conversation at the house of Dr. Chandler, a connexion by marriage, on the Saturday preceding his death. He mentioned it with great composure and becoming seriousness.

ral ruddiness of his complexion, and the liveliness of his disposition, would probably accompany him to the verge of the grave, and that he should almost arrive there before they apprehended him to be in danger. His prediction was verified. In the early part of the summer of 1812, he was attacked with a vertigo, and symptoms of disease which his physicians thought indications of water on the chest. His general debility and great difficulty of breathing, scarcely admitted of his presiding at the commencement of graduates in the arts, in July of that year, and prevented him from performing some of the duties of his office on that occasion. He had already intimated to some of the trustees of the university, his desire of resigning the provostship as soon as a successor could be found, convinced that he could not reasonably hope for such a restoration of his health as would enable him to continue long in their service. Finding that his strength was rapidly failing, and being advised that exercise, leisure, and country air would afford him the only chance of rendering the residue of his life tolerably comfortable, and unwilling to continue in a situation, the duties of which he could not fully discharge, on the second day of February last, he communicated his resignation to the board of trustees. The great respect which that body entertained for him, and the deep sense they had of his services, will be best manifested by the resolutions which were immediately adopted. These, together with his reply, are subjoined,* as a testimony not

* Letter from Dr. Andrews to the Board of Trustees.

Philadelphia, February 2, 1813.

GENTLEMEN,

Worn out, not so much with age as with the disorder which afflicts and agitates my nerves, I no longer hesitate to present you, as I now do, with my resignation.

It is true, that from a service of twenty-three years and upwards, I have derived nothing more than a mere subsistence, and have not been able to lay up any thing for a future day. But if, either in equity, or according to the usage of similar institutions on similar occasions, I may be said to have any claim upon your honourable board, it will not, I know, be disregarded. Of this, however, I acknowledge that you are the sole judges, and am prepared to submit to your determination.

less honourable to the trustees, than to Dr. Andrews. Surely nothing can more powerfully evince the generosity of his

It is scarce necessary to add, that I mean to continue in the institution until you have time and opportunity to provide a suitable person to succeed me.

With particular respect,

I am, Gentlemen,

Your obedient servant,

JOHN ANDREWS.

Resolutions of the Board of the 2d of February, 1813.

A letter of this date from Dr. Andrews, resigning his office of Provost, and his professorship of Moral Philosophy, on account of his ill state of health, was received and read.

Whereupon, Resolved, *unanimously*, That this board has received with sensibility and regret the communication by Dr. Andrews of his resignation of the office of Provost in this University, in consequence of the want of sufficient health to enable him to continue in the performance of the duties attached to it; and that the board, in justice, no less to their individual feelings, than their sense of what is due from the Institution on this occasion, assure Dr. Andrews, that they are duly impressed by a recollection of the unremitting industry and great ability with which, during so many years, he has successively filled the offices of Vice-Provost and Provost; and that their best wishes for the restoration of his health, and the enjoyment of happiness, will accompany him in his retirement.

Resolved, *unanimously*, That in consideration of the long and faithful services of the Rev. Dr. Andrews, in the University of Pennsylvania, his salary of \$938 1-3, and the use of the house he now occupies, be continued to him during life.

Letter from Dr. Andrews to the Board of Trustees.

Philadelphia, March 2, 1813.

GENTLEMEN,

I received, as soon as could reasonably be expected, a copy of your Resolutions of the 2d of February, but not until after your meeting was held on the day following.

Permit me to offer you, in return, my most grateful acknowledgments.

By your kind expressions of sensibility and regret, when alluding to the cause of my retirement, and by the ample testimony which you bear to my industry and ability in the discharge of my duties, you have made the day of my resignation more honourable to me, than even that on which you placed me at the head of your Institution.

I cannot expect to live long; but as long as I do live, be assured that I can never reflect on the favours I have received from your honourable board, without the most lively sentiments of respect and attachment.

With high regard,

I am, Gentlemen,

Your obliged and very humble servant,

JOHN ANDREWS.

temper, than the grateful acknowledgments he expresses for the provision they had made in his behalf: for, on principles of common justice, having laboriously devoted more than one third of his life to an institution which at no time had given him more than a subsistence, he might, without ingratitude, have regarded a decent support for a few declining years as a matter of right, not of bounty.

In compliance with the proposal which his letter of resignation contained, no appointment of a provost having been made, he persevered in his attendance at the college with his accustomed punctuality; and, although the performance of his duties there, became exceedingly burthensome and inconvenient to him, there was no apparent change in the state of his health.—On Monday morning, the 29th of March, he rose at his usual hour and breakfasted. He then went to the college, but in less than half an hour complained of being much indisposed, and returned home. He retired to his chamber without assistance, and Drs. Wistar* and Barton soon arrived. He described his feelings with great accuracy, and observed that they were very peculiar. One side of him became palsied. His physicians administered medicine, and, apprehending danger of apoplexy, retired to the adjoining chamber to consult as to the best means of preventing it. He continued to converse with his attendants, and said he thought he was better: but in a few minutes the disease which they had expected suddenly terminated his life.† He expired with little apparent pain, and no distressing struggle. On the succeeding Wednesday his body was interred in the Christ Church burial ground.

Thus lived, and thus died this good and useful man. This

* The mentioning Dr. Wistar's name recalls to recollection the gratitude and great respect with which Dr. Andrews uniformly spoke of him, as the skilful, attentive, and affectionate friend and physician of himself and his family, during a great number of years.

† He had scarcely expired before a letter was received, announcing the death of his youngest son, Mr. George Andrews, at New-Orleans, whose arrival he had for some time been anxiously expecting. Thus he was providentially spared a pang, to which, had it been inflicted, general opinion would have attributed his death.

rapid review of the principal incidents of his life, affords abundant evidence that it was not a life of idleness and ease. A strict attention to system and punctuality, which are generally the companions of a well regulated mind, rendered habitual by practice, enabled him to perform his various duties without hurry, and with little appearance of effort. Averse to procrastination, he was never oppressed by their accumulation, and always found leisure for the rational enjoyment of social and domestic pleasure, for which he had a high relish. His manners exhibited a happy combination of dignity and complaisance. He would on fit occasions unbend and join in innocent mirth and gayety with his friends; yet even then, they never found occasion for a moment to forget the respect to which his character had so just a claim. His conversation,* always instructive and interesting, calculated to convince or to persuade, was enriched with an infinite variety of anecdotes, which were introduced appositely, and told with a peculiar felicity. His fund of them seemed to be inexhaustible; for those who had been on terms of intimacy with him more than twenty years, still found that he had in store many which were new to them. Like Dr. Johnson, whom he resembled not a little in person, and still more in some of the best features of his character, he never permitted in himself or tolerated in others, the slightest deviation from truth, even in the most minute particulars.† His temper, supposed to have been irritable and irascible from physical causes, was subjected to salutary restraint. Generosity and disinterestedness were striking traits in his character. He was unassuming, yet properly jealous of his honour, in his intercourse with his equals. To inferiors and dependents, never

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was man more mild and condescending. The strength of his judgment was such, that those who have known him best, will find it difficult to recollect an instance in which he found it necessary to recede from opinions once expressed. Hence they generally carried with them the weight of authority, which none could rashly resist with impunity. Cautious in forming friendships, he was sincere and constant in preserving them.* His hospitality was exemplary. Though his board did not groan with the stalled ox, nor exhibit all the dainties and luxuries which wealth can furnish, it always afforded to his guests an abundant and a neat repast, and recommended itself by mental luxuries, which gold cannot buy, and a kindness of reception which the heart only can bestow. Respecting himself too much to be envious, he always rejoiced in the prosperity of others. His fortitude and courage were constitutionally great.† Few men had less fear of per-

* Dr. Andrews was fortunate in experiencing the same constancy in a gentleman, of whose friendship and favourable opinion he was justly proud, and often spoke with evident marks of heartfelt satisfaction.

"Lætus sum

Laudari me abs te, *frater*, LAUDATO VIRO."

The acquaintance between *Bishop White* and Dr. Andrews began at a very early period of their lives, soon after the latter came to this city. He was senior by two years, and in college was one class before the Bishop; but in consequence of a circumstance before mentioned, which delayed Dr. A.'s commencement one year, they graduated Bachelors of Arts at the same time. Their acquaintance, thus early commenced, was matured into friendship and mutual esteem, and continued without abatement for HALF A CENTURY! "Virtus, virtus, inquam, et conciliat amicitias et conservat: in ea est enim convenientia rerum, in ea stabilitas, in ea constantia."

† The following is rather an instance of his pleasantry than his courage: Many years since, he took an active part in arraigning a clergyman before the Convention of the Protestant Episcopal Church, to which he was a delegate, who had conducted himself very unworthily. The principal evidence of his misconduct was the writing and publishing a slanderous pamphlet, in commenting on which, Dr. A. took occasion to remark, that as the author had boasted much of his pretensions to scholarship, he had taken pains to examine them, and had underscored the grammatical blunders on a few pages; (he had marked them, probably by accident, with red chalk); "and here they are," said he, holding up the pamphlet, "bearing their blushing honours thick upon them." In consequence of this, the mortified in-

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† Dr. A. president and emin Dennie ("the pat or two ot habit of could har these me and classi of Mr. D fastidious

sonal danger, met the misfortunes of life with more firmness, or submitted to them with more resignation.

As a clergyman, he always possessed the esteem and the confidence of his flock; and although he never aspired to the character of an eloquent preacher, his sermons* were written with so much perspicuity, simplicity and dignity, and exhibited such proofs of genuine piety and pure morality, that the learned and the unlearned alike listened to him with profit and delight. He was eminently tolerant in religious opinions, although a firm believer in the doctrines of his own church. When the celebrated Dr. Priestley came to this country, a considerable intimacy took place between them, which was renewed whenever the doctor visited Philadelphia. Dr. Andrews always spoke highly of the amiableness of Dr. P.'s manners, of his learning, and the instructiveness of his conversation. His peculiar tenets were often the subjects of discussion between them, and this led Dr. Andrews to a re-examination of the great doctrines of the divinity of Christ and the atonement. This produced in his mind, as he has often declared, a firmer conviction of their truth.†

Individual challenged the Doctor to a duel. It was conducted in the usual form, through the intervention of a friend. Dr. A. perceiving that the bearer of the challenge was unconscious of the obligations which he felt upon this subject, excused himself from accepting it, on grounds which satisfied the laws of honour, as expounded by the second, who returned to his principal, protesting against his right to persist in asking the "*amende honorable*." The Doctor often laughed at the recollection of this ruse de guerre.

* Some of them are in print, and a perusal of them will fully justify what is here said of their merit.

† Dr. A. had also the happiness to be well acquainted with the late Dr. Nesbitt, president of Carlisle College, a gentleman of almost unrivalled wit and learning, and eminently orthodox in religion and politics. These, with the ever regretted Dennie (that child of genius and misfortune, whose course, lofty and rapid, like "the path of an arrow in the sky" can neither be traced nor remembered) and one or two others, whose names are omitted, because they are still living, were in the habit of associating, whenever Dr. N. visited this city. A more luxuriant feast could hardly be offered to the scholar or the sentimentalist than was presented at these meetings. The sound sense and profound remarks of Dr. A.; the attic wit, and classical allusions of Dr. N.; and the polished periods, and sprightly sentiments of Mr. D. afforded a banquet which might have delighted the palate of the most fastidious.

Probably few men excelled him in those qualities which are necessary to an able instructor of youth. His pupils learned from his example, patience, perseverance and industry. He had, in an extraordinary degree, the rare faculty of commanding the respect and securing the affections of his scholars—and these were the principal instruments of his discipline. To generous minds, his displeasure was punishment far more severe than the rod or the ferule.—As a Greek and Latin scholar he was equalled by few, excelled by none in the United States.* With the higher classics he was minutely and critically acquainted—knew all their beauties, and could detect their faults.† Strongly attached to classical learning, from a firm conviction that it was alike necessary to make and to adorn the scholar, he uniformly maintained its excellence. In a season when the demon innovation entered into a conspiracy with the demons ignorance and barbarism, to deery it in this country, he boldly stood forth in its defence, and had a great share in the honour of silencing its enemies.

* In the summer of 1811, a Scotch gentleman, who had been the tutor of some of the first scholars of Edinburgh, and brought with him the most honourable testimonials of scholarship, from professor Dugald Stuart and others, offered himself as a candidate for the mastership of the grammar school in the academical department of the University. To enable Dr. A. to judge of his qualifications, an examination was agreed to. They met for that purpose, and the Scotchman displayed a wonderful acquaintance with the learned languages. Such was his knowledge of them, that he read them as fluently as an English scholar would a paper in the Spectator. Book was produced after book; nothing embarrassed him. At length Dr. A.'s accuracy detected a slip in quantity, in reading a line of one of the Latin poets. He mentioned it. Mr. H— confessed. After a short pause, in which he looked not a little mortified, and Dr. A. quite as much distressed; "faith sir," said he, "y're right; but let me tell ye, for my consolation, there's no many scholars in Edinburg that could catch me in sic a blunder as ye hae done."

† We have omitted to mention, in the proper place, that he was often engaged in correcting proofs of books, in which great accuracy was required, an occupation necessarily laborious, but rendered less so by the skill which he had acquired from practice. Some years since, he prepared and published a compendium of logic for the use of the students in the University, which has since been introduced into many of the colleges of the United States, so as to call for a second edition, which was printed in 1807. He found leisure also to make a compendium of moral philosophy, which was in the press at the time of his death, and has been published since.

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Such were the vicissitudes and the labours of the long life of Dr. Andrews, and such were his virtues and his talents. Yet wonderful as it may appear, though prudent and economical, he never was able to raise himself above competency at any time of his life, still less to lay up a store on which he might rely for the reasonable comforts of old age!—a sad and discouraging example to men who devote themselves to the sacred office of the ministry, and to the all-important duties of instructors of youth! Surely society is deeply interested in affording them a better reward. But if he did not abound in wealth, he was affluent in the virtues and the excellencies which dignify and adorn the man and the christian; and has securely *“laid up for himself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.”*

As an additional testimony in favour of the character portrayed in the preceding article, furnished by a former pupil and friend of the deceased, we have obtained the following brief extract from his Funeral Sermon.

Extract from a Sermon on the death of the Rev. John Andrews, D. D. preached in St. James's and St. Peter's churches, April 3d, 1813, the Sunday after his decease, by James Abercrombie, D. D. senior assistant minister of Christ Church, St. Peter's and St. James's.

Let me die the death of the righteous, and let my last end be like his.
Numbers, 23 chap. 10 ver.

After opening the text, and delineating the character of the truly righteous man, and the consolation experienced by him at the close of life, the preacher proceeded thus:

“A very recent and striking exemplification of the truth and efficacy of these principles has been exhibited in the dissolution of a venerable, reverend, and valuable member of his congregation;* whom we shall no more see in his accus-

* Dr. Andrews was a pew-holder in St. James's Church.

tomed place, devoutly engaged in the service of the sanctuary, and exhibiting an undeviating pattern of propriety in his deportment, while within these sacred walls; by always *kneeling* during the prayers, *audibly* repeating the responses, *attentively* listening to the instruction conveyed, and embracing *every* opportunity of testifying his fidelity to the divine Author of our religion, by celebrating, at *that* table, the commemoration of his atonement, “for us men, and for our salvation.”

Yes, brethren, to our departed brother the arrest of death was the commission of a friendly messenger, to unlock the fetters of mortality—to snatch him from the infirmities and miseries of extreme old age—and give him his passport to the regions of eternal day.

O! blessed exchange of worlds!—the state of *reward* for the state of *trial*—the weaknesses, imperfections, and sufferings of this feeble, perishable body, for the expansive energy, the incorruptible purity of a spiritual and celestial body—the uncertainty, ignorance, and errors of humanity, for the pure intelligence, the seraphic delights of angels—the rude collisions of passion and self-interest, in the petty competitions of contending mortals, for the rapturous congratulations of our dear departed relatives and friends, who have “died in the Lord,” and gone before us to the mansions of felicity and rest—the darkness, the dangers, the miseries of this wilderness of sin and sorrow, for the animating light, the invigorating exhilaration of eternal day, in the boundless regions of immortality—the heavenly Jerusalem—the paradise of God. And, that this has been the experience of our departed brother, the uniform tenor of his life, and his constant preparation, by penitence and prayer, for admission into a better world, prohibit the possibility of doubt. “Blessed are the dead,” saith Christ, “who die in the Lord, for they rest from their labours and their works do follow them.” To his surviving relatives and friends, his removal is a severe and irreparable loss; of which, an intimate and cordial inter-

course for near thirty years, authorizes *me*, with sorrow—with anguish, to declare *my* experience.

The loss of such a friend most deeply lacerates the human heart, and forcibly bursts one of the strongest bands of attachment to this present world; where our *rational* pleasures are so few, our *real* comforts so evanescent, so sparsely scattered.

“Uncommon worth,” says the pious Dr. Watts, “forsaking this world, strikes all the powers of nature with sentiments of honour and of grief, and the hand and the heart consent to raise a monument of love and sorrow.” His call was sudden, but not surprising; as the composure of his last moments, when sensible of the arrest of death, and the smiling and placid serenity of his countenance, after death, abundantly testified.

Having through life made the Holy Scriptures the criterion of his faith and his conduct, he was comforted by the consolations they impart—he was animated by the promises they proclaim. The bright examples they record of virtues exercised, and precepts practised, were the frequent subjects of his praise—the models of his imitation. Pious without austerity, and devout without ostentation, he endeavoured, like Enoch, to *walk with God*—like David, to *set the Lord always before him*—like Moses, to *endure as seeing him who is invisible*—and like the great Apostle of the Gentiles, to *keep the faith and to finish his course with joy*. Hence, when his period of probation expired, he could justly exclaim with good old Simeon, *Lord! now lettest thou thy servant depart in peace*; or, with the confidence of expiring Stephen, *Lord Jesus! receive my spirit*.

The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heav'n.
Fly, ye profane! If not, draw near with awe;
Receive the blessing and adore the chance
That throws in this Bethesda your disease.
If unrestored by this, despair your cure;
For here resistless demonstration dwells.

Kk

First Protestant Mission in India.

A death-bed's a detector of the heart.

Here real and apparent are the same.

You see the man. You see his hold on heav'n.

Young's Night Thoughts.

Well then may each of us say—"Let me die the death of the righteous, and let my last end be like his."

[As every thing which relates to the conversion of the heathen world must be interesting, and as the public attention is now constantly directed to the great work of evangelizing the Pagans of India, we presume our readers will be gratified in the perusal of the following information relative to the first attempt in this stupendous effort of Christian benevolence. Though the interesting correspondence here given has been seen by all the readers of Dr. Buchanan's *Christian Researches in Asia*, yet we should think the Churchman's Magazine deficient, if it failed to preserve such interesting and valuable documents.]

First PROTESTANT MISSION in INDIA.

THE first Protestant mission in India was founded by Bartholomew Ziegenbalg, a man of erudition and piety, educated at the University of Halle, in Germany. He was ordained by the learned Burmannus, bishop of Zealand, in his twenty-third year, and sailed for India in 1705. In the second year of his ministry he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. In 1714 he returned to Europe for a short time, and on that occasion was honoured with an audience by his majesty George the first, who took much interest in the success of the mission. He was also patronized by "the Society for promoting Christian knowledge," which was superintended by men of distinguished learning and piety. The king and the society encouraged the oriental missionary to proceed in his translation of the Scriptures into the *Tamul* tongue, which they designated "the grand work." This was indeed THE GRAND WORK; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting inquiry and causing discussion, they cannot remain "a dead letter." When the Scriptures speak to

a heathen in his own tongue, his conscience responds, "This is the word of God." How little is the importance of a version of the Bible in a new language understood by some! The man who produces a translation of the Bible into a new language (like Wickliffe, and Luther, and Ziegenbalg, and Carey) is a greater benefactor to mankind than the prince who founds an empire. For the "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

In the year 1719, Ziegenbalg finished the Bible in the Tamul tongue, having devoted *fourteen* years to the work. The peculiar interest taken by the king in this primary endeavour to evangelize the Hindoos, will appear from the following letters, addressed to the missionaries by his majesty.

"GEORGE, by the grace of God, king of Great Britain, France and Ireland, defender of the faith, &c. to the reverend and learned Bartholemew Ziegenbalgius and John Ernest Grundlerus, missionaries at Tranquebar, in the East-Indies.

"Reverend and beloved,

"Your letters, dated the 20th of January of the present year, were most welcome to us; not only because the work undertaken by you of converting the heathen to the Christian faith, doth, by the grace of God, prosper, but also because that, in this our kingdom, such a laudable zeal for the promotion of the gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour.

"GEORGE R.

"Given at at our palace of Hampton Court, the 23d of August, A. D. 1717, in the 4th year of our reign."

The king continued to cherish with much solicitude, the interests of the mission, after the death of Ziegenbalgus; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his majesty.

“ Reverend and beloved,

“ From your letters, dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

“ We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

“ In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of christianity among the heathens; *that its perpetuity may not fail in generations to come.**

“ GEORGE R.

“ Given at our palace at St. James’,
the 23d of February, 1727, in the
13th year of our reign.”

But these royal epistles are not the only evangelic documents, of high authority in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury, of the same reign;† who supported the interests of the mission with unexampled liberality, affection and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his

* Niecampius. *Hist. Miss.*

† Archbishop Wake.

grace's first letter ; which appears to have been written by him as president of the " Society for promoting Christian knowledge."

" To Bartholomew Ziegenbalgus, and John Ernest Grundlerus, preachers of the Christian faith, on the coast of Coromandel.

" As often as I behold your letters, reverend brethren, addressed to the venerable society, instituted for the promotion of the gospel, whose chief honour and ornament ye are ; and as often as I contemplate the light of the gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance ; I am constrained to magnify that singular goodness of God in visiting nations so remote ; and to account you, my brethren, highly honoured, whose ministry it hath pleased him to employ in this pious work, to the glory of his name, and the salvation of so many millions of souls.

" Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honours, obtained without labour and without danger. Your praise it will be, (a praise of endless duration on earth, and followed by a just recompense in heaven,) to have laboured in the vineyard which yourselves have planted ; to have declared the name of Christ, where it was not known before : and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province therefore, brethren, your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs or popes ; let them glitter in purple, in scarlet, or in gold ; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man according to his work, a greater reward

shall be adjudged to you. Admitted into the glorious society of the prophets, evangelists and apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

“Since then so great honour is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favour, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favour in the eyes of those whose countenance ye most desired; he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your church; he will continue to prosper your endeavours, and will subdue unto himself, by your means, the whole continent of oriental India.

“O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, “Behold us, O Lord, and the children whom thou hast given us;” happy men! who being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium; “Well done, good and faithful servants, enter ye into the joy of your Lord.”

“May Almighty God graciously favour you and your labours in all things. May he send to your aid fellow-labourers, such, and as many as ye wish. May he increase the bounds of your churches. May he open the hearts of those to whom ye preach the gospel of Christ, that hearing you they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when ye arrive (may it be late) at the end of your course, may the same God who

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hath called you to this work of the gospel, and hath preserved you in it, grant to you the reward of your labour, an incorruptible crown of glory.

“These are the fervent wishes and prayers of, venerable brethren, your most faithful fellow-servant in Christ,

“GULIELMUS CANT.

“From our palace at Lambeth,
January 7, A. D. 1719.”

Providence hath been pleased to grant the prayer of the king, “that the work might not fail in generations to come;” and the prophecy of his Archbishop is likely to be fulfilled, that it should extend “over the whole continent of oriental India.” After the first missionary, Ziegenbalg, had finished his course, he was followed by other learned and zealous men, upwards of fifty in number in the period of a hundred years, among whom were Schultz, Iænicke, Gericke, and Swartz, whose ministry has been continued in succession in different provinces, unto this time.

DEVOTIONAL REFLECTIONS on SELECT PORTIONS of SCRIPTURE.

lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves break not through nor steal. For where your treasure is, there will your heart be also. Matth. vi. 19, 20.

EVERY sincere and reflecting Christian must see the necessity and importance of *laying up in store for himself a good foundation against the time to come, that he may lay hold on eternal life.* Few, however, there are to be found in the world, lamentable as the consideration may be thought, who pay the same unremitting attention to their *eternal*, as they do to their *worldly* interests. They spare no pains or trouble to seek

after and obtain the riches and advantages of this life ; but neglect to secure the more solid and permanent joys of a future and more happy state of existence. They “ lay up for themselves treasures upon earth,” as if these treasures were to last for ever ; and as if they themselves were never to die. Strange infatuation ! to be delighted with such unsatisfactory and empty bubbles, which even the very insects of the earth have power to corrode and destroy ! And yet these are the treasures which the generality of men seek after so greedily ; treasures which may be soon lost, or taken away, either by the criminal and atrocious designs of others, or the misfortunes and trials inseparable from human nature. Objects therefore that are perishable and precarious, are regarded by many of us with an eye of covetous desire ; while those which alone can be deemed truly and intrinsically valuable, are unaccountably slighted and little thought of. But what are the “ treasures upon earth,” compared with the “ treasures in heaven ?” We are told in the sacred Scriptures, *that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.* Ought we not then to press forward, with firm and unaltered steps, toward the mark for the prize of our high calling in God our Saviour ? This is the only prize worth contending for ; because it is the only one which can confer on its possessor substantial pleasures, pure and unalloyed ; and yield a perennial source of felicity. O ! let us then *fix our affections on things above, and not on things on the earth.* Let us turn away from the tumults and corruptions of a vain, deceitful, and transient world, and steadfastly look unto Jesus as the author and finisher of our faith. Enlighten us, O Father of heaven ! with true and evangelical knowledge ; and inspire us with warm and ardent resolutions to embrace every opportunity of praising thy holy name, of manifesting to those around us, our entire trust in thy wisdom, power, and goodness ; and our unshaken reliance on thy tender mercy to lead us in the way everlasting. Here, O God ! our habitations are

frequently visited and assailed by cruel, impious, and inconsiderate men, who "break through and steal;" but in the world to come, no dangers of any kind can come near to hurt us. *Here the overflowings of ungodliness may make us afraid; but in heaven there is peace and tranquility for ever. There, O blessed Lord! let "our treasure" be; and there "let our hearts be also!"*

Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother—*my soul is even as a weaned child.* Psalm cxxxi. 1, 2.

As humility is the foundation of every virtue, so pride is the forerunner of every evil. Humility is so highly acceptable to God, that he who is destitute of it can have no claim to the character of a Christian. It is spoken of in Scripture as a quality or endowment of great and superior excellence. *Whosoever humbleth himself as a little child, says our blessed Saviour, the same is the greatest in the kingdom of heaven.—He that humbleth himself shall be exalted.—Every one that is proud in heart, is an abomination to the Lord.—Talk no more so exceeding proudly; let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by his actions are weighed.—Thus saith the high and lofty one that inhabiteth eternity: I dwell in the high and holy place, with him that is of a contrite and humble spirit, to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.*

It is evident, therefore, that a humble, contrite, and unassuming disposition is of great value in the sight of God; and that pride, self-sufficiency and haughtiness, are held in the highest and most deserved abomination imaginable. What indeed have we to be proud of? Is it because of our attainments in literature or science, in any mechanical art, or metaphysical subtilty? Alas! how many there are who

are our superiors in these points? and how soon may sickness, infirmity, or insensibility deprive us even of the common use of our faculties!—Perhaps it is because our families rank high in the scale of fashionable or hereditary distinction. What an absurd, contemptible, and miserable piece of pride is this! There are many beggars in the streets whose progenitors were equally as honourable and illustrious. Have our “hearts become haughty, and our eyes lofty,” because of our dress, our beauty, or our wealth? These are things alike poor and arbitrary, in which the meanest and most illiterate person may outshine the greatest! Away with such trifling and irrational considerations. O God! let it not be so with me; let me not *follow a multitude to do evil*; let me not presume to “exercise myself in things too high for me;” but give me a truly humble disposition, in order that I may always “behave myself” in the same innocent and unoffending manner “as a child that is weaned of his mother!” Give me grace to cultivate in myself a meek, tranquil, and devout temper and conduct; and let me *so pass through things temporal, as not to lose the things eternal*. Pour down upon me the influence of thy Holy Spirit, and pardon all my past errors and unavoidable transgressions. Save me from the corruptions that are in the world, and purify my heart from every evil thought and practice. And finally, O blessed Lord! since humility of soul and body is so peculiarly compatible with the genuine spirit of christianity, let me not be led astray by the false insinuations and disgusting follies of weak and thoughtless men; but daily and hourly study to do my duty in the station in which thy providence has been pleased to place me, that in the end I may become worthy, through the merits and intercession of Jesus Christ, of a place in thy heavenly kingdom. O. C. M. 1804.

*For the Churchman's Magazine.**On making the RESPONSES in the SERVICE of the CHURCH.*

THERE is a rule, which holds good, in the performance of the daily service, and the various offices of the Church, and which merits the attention of every person who wishes to bear his part in our solemn and impressive form of worship, in a right manner, according to the intention of the framers of the liturgy. This rule is—that in every part of the service or occasional offices, whatever is to be repeated by the people, ought to be repeated *aloud*: nothing being intended to be repeated in a *whispering* voice, nothing to be *muttered* with or after the minister; but where the people are not directed by the rubric to repeat *aloud*, they are only to listen devoutly and attentively to what is pronounced by the officiating minister. For examples:—the sentences with which the service begins, and the exhortation, are to be made by the minister alone; the confession which follows, is to be uttered by the minister first, and after him, *aloud*, by the people. The beauty of the service is much impaired by a practice contrary to the above rule; as for instance, when instead of joining *aloud* in the confession, it is done in a *whisper* or only mentally. The rule above mentioned applies to the repetition of the Lord's prayer and the psalms—the people are to answer the minister *aloud*. And it applies also to the collects and all the other forms of prayer and praise. These are to be repeated by the officiating minister *alone*; not to be repeated either *aloud*, or silently, or in a *whispering* voice by the congregation. All that the people have here to do, is to listen to the minister when he uses these prayers, and when he concludes each, to repeat *aloud*, AMEN, by which they make them their own petitions and praises.

The practice of repeating those parts of the service which are appropriated to the minister alone, is an evident violation of the intention of the Church. And the practice of *mutter-*

ing the words after the minister, instead of listening silently to him when he repeats what belongs exclusively to his office, interrupts others in their devotion, and in small churches disturbs the minister as well as the congregation. Excepting where it is expressly enjoined to make the responses aloud, the Church never intended that the people should repeat the words of the collects and prayers after the minister, but only that they should answer, *Amen*, at the conclusion of them. The officiating minister is *alone* to offer up the prayers and praises, except where the rubric expressly directs the people to repeat with him; and the people are to make them their own, by sealing each one, with an *Amen*.

OBSERVATOR.

**BIOGRAPHICAL SKETCH of the late Right Rev. Bishop
JARVIS.**

ABRAHAM JARVIS, D. D. Bishop of the Protestant Episcopal Church in the state of Connecticut, was born at Norwalk, on the 5th of May, A. D. 1739. O. S. His father, Samuel Jarvis, had ten children, of which the Bishop was the ninth. He entered Yale College, in 1757, was graduated in 1761; and soon after became a lay-reader in the church at Middletown, where he prepared himself for holy orders. In the autumn of 1763, he sailed for England, in company with the late Dr. Hubbard, and arrived in London the latter part of December. He was ordained deacon by Frederick Keppel, Bishop of Exeter, in the king's chapel, London, on the 5th of February, 1764; and priest, by Charles Lyttleton, Bishop of Carlisle, in St. James' Church, Westminster, on the 19th of the same month. On February 28, he was licensed to perform his sacerdotal functions in New England, by Richard Osbaldeston, the Bishop of London, to whom the two above named Bishops acted as suffragans. After residing in England about four months, he sailed for America, and

landed at Boston, whence he proceeded immediately to take charge of his parish at Middletown. On the decease of Bishop Seabury, he was elected to succeed him in the Episcopal office, and was consecrated in Trinity Church, New-Haven, on the festival of St. Luke, Wednesday, October 18, 1797, by the Right Rev. Bishops, William White, (presiding) Samuel Provoost, and Edward Bass, (present and assisting). Having resigned the rectorship of Christ Church, Middletown, he removed in 1799, to Cheshire, and in 1802 to New-Haven. He resided in that city near eleven years, and ministered in the Episcopate near sixteen years. After his elevation to the Episcopal office, he sustained the pressure of many painful cares, and distressing difficulties, which he bore with Christian fortitude and resignation. His constitutional infirmity, the asthma, peculiarly unfitted him for those fatigues in journeying, which his official visitation of the churches required. However, his Episcopal labours have been many and important, and his diocese has made gradual advances in strength, regularity and zeal. Having arrived to a good old age, he has not been "suffered to continue by reason of death," but has been "gathered to his fathers" of the Apostolic succession. In his last sickness, his mind was intent on the welfare of the Church; he expressed his concern on the subject of a successor, the very morning of his departure. Though strong in the faith, and of a deep devotion, he carefully avoided making any gratuitous professions of his own personal religion. His silence was eloquent, seeming to import, "You shall know me not by professions, but by my fruits." The day before he died, he received the Lord's Supper with great apparent devotion, kneeling, and making the responses. He met the approaches of death with the utmost composure, and expired without a struggle or a groan, in the 74th year of his age. He left but one child, the Rev. Samuel F. Jarvis, officiating minister in St. Michael's Church, Bloomingdale, and St. James' Church, Hamilton Square, New-York.

To a pleasing and truly venerable person, he added a

capacious mind, a correct taste, and a strong sensibility of heart. With a deliberate judgment, and after deep research, his mind seized its objects with an unyielding grasp. His peculiar memory retained all the minute particulars of his subject, and, while it sometimes made him prolix in narration, rendered his mind a rich repository of solid and useful learning. In private life he was courteous, affectionate, affable, and "given to hospitality." In public, he maintained great dignity of deportment, gravity of speech, and professional decorum. He was a most kind and affectionate husband, and a tender and indulgent, but diligent and faithful parent. In the desk, his utterance was correct, powerful, and pathetic, and his manner peculiarly solemn, dignified and devout. As a preacher, he was not splendid, but able and profound, and the matter of his discourses was rich and edifying. Deeply versed in the history of the Church, her constitution and government, her doctrines and liturgy, he was immoveably attached to her communion. A firm guardian of her rules and ordinances, and strongly averse to schism and enthusiasm. An admirer of *the old school*, he was a gentleman, a scholar, and a sound orthodox divine. To his family, to his neighbours, to his clergy, and to his diocese, the loss sustained by his death is great, and will be remembered by them with grief.

Only last December, the Bishop was called to part with his old friend and companion, Dr. Hubbard, of blessed memory. Together they were sent forth into the vineyard, they walked together in the house of God as friends, and in their death they were scarce divided. Our fathers, where are they? And the prophets, do they live forever? The time is short; and our own departure is at hand. Let us then be followers of them, who through faith and patience inherit the promises.

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EXTRACT from the last WILL and TESTAMENT of Chief Justice PINCKNEY, late of South-Carolina.

TO the King eternal, immortal, invisible, the only wise God, be all honour and glory both now and ever, Amen.

I Charles Pinckney, of Charleston, in the province of South-Carolina, Esquire, being in health of body, and (I thank my heavenly Father) of sound and disposing mind, memory and understanding, but reflecting upon the uncertainty of this mortal life, and knowing that it is appointed all men to die, and being desirous to settle my temporal affairs, and put my house in order before the inevitable stroke falls, as I am well convinced, that to die as becomes a man, a Christian, and a rational creature, conscious of his then entering into the more immediate presence of his great Creator, the almighty Judge of all his thoughts, words and actions, will require his being perfectly disengaged from all worldly thoughts and concerns, and the strictest attention of all his faculties, do now in this season of health and tranquility of body and mind, make and declare my last will and testament, first recommending my immortal spirit into the hands of my heavenly Father, trusting in the merits of my blessed Saviour for pardon and remission of all my sins, and an happy admission into the regions of bliss and life everlasting.

To the end that my beloved son, Charles Cotesworth, may be the better enabled to become the head of his family, and prove not only of service and advantage to his country, but also an honour to his stock and kindred, my order and discretion is, that my son be virtuously, religiously, and liberally brought up, and educated in the study and practice of the laws of England. And from my said son, I hope, as he would have the blessing of Almighty God, and deserve the countenance and favour of all good men, and answer my expectations of him, that he will employ all his future abilities in the service of God and his country, in the cause of vir-

tuous liberty, as well religious as civil, and in support of private right and justice between man and man; and that he by no means debase the dignity of human nature, nor the honour of his profession, by giving countenance to, or ever appearing in favour of irreligion, injustice, or wrong, oppression, or tyranny of any sort, public or private; but that he make the glory of God, and the good of mankind, the relief of the poor and distressed, the widow and the fatherless, and such as have none else to help them, his principal aim and study. And let not my son slight or disregard these solemn admonitions of his father, upon any idle supposition; such as that they flow merely from a mind affected by a disordered body, and under the apprehensions of death, or the fear of entering into another and unknown world, but let him know and remember, as the truth really is, that these are the dictates of a mind (blessed be God) perfectly at ease, and enjoying in a healthy body full tranquility of soul, free from all unreasonable terrors or apprehensions on account of that dissolution which is the common lot and fate of all men; but conscious, in some measure conscious of that regard and veneration that is due to its great Creator and most bountiful Benefactor, and of those duties that are incumbent on him in relation to his fellow creatures. And in hopes that my said son will conform himself, and behave according to these my just expectations, and agreeably to the foregoing rules and principles, as he will most assuredly find it his truest interest and happiness to do so, and the better to support and maintain my said son therein, I give, devise, and bequeath unto my said beloved son, and to the issue of his body, lawfully begotten, for ever, &c. &c. &c.

ITEM. To encourage and promote religious and virtuous practices and principles among us, and to raise an ardent love of the Deity in us, and in order to excite an emulation in my worthy countrymen, whose abilities and fortunes will better enable them thereto, for establishing lectures among us, in humble imitation of those founded by the honourable Mr. Boyle, in Great-Britain, I do hereby charge my said

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mansion house and land, and buildings in Colleton's Square, devised to my eldest son, with the payment of five guineas, yearly and every year, for ever, unto such lecturer who shall from time to time be appointed by a majority of his majesty's honourable Council, residing in Charleston, for the time being, to preach two sermons in the year, in the parish church of St. Philip's, Charleston, that is to say, one sermon on the Wednesday next after the second Tuesday in November, and one other sermon on the Wednesday next after the second Tuesday in May, yearly and every year, for ever, on the glorious and inexhaustible subjects of the greatness of God, and his goodness to all his creatures, subjects which can never fail through all the rounds of eternity. And if I might be permitted to indulge a wish in this matter, I would humbly presume to point out the whole hundred and forty-fifth Psalm as a proper text for the first sermon. And to the first native of Carolina, who shall preach two of the said sermons with reputation and honour to his function and character, and shall obtain the particular approbation of the majority of the said members of the council, in writing, under their hands, I give and bequeath, over and above the said five guineas, Tillotson's Sermons, in three volumes folio, and also, Dr. Samuel Clark's works in folio, to be purchased out of the rents and profits of the said houses and lands.

PLEASURE.

A Child is eager to have any toy he sees; but throws it away at the sight of another, and is equally eager to have *that*. We are most of us *children*, through life; and only change one *toy* for another, from the cradle to the grave.

[Bishop Horne.]

The CHRISTIAN MINISTRY.—A SERMON. By the Right Rev.
Bishop MOORE.*

2 Cor. v. 20.

Now then we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God.

THE Scriptures of the Old and New Testament contain the history of God's dealings with the degenerate race of mankind, in order to recover them from sin and misery, and prepare them for happiness in a future state of existence. In every part of this sacred volume, how wonderfully are the forbearance and love of the Almighty Creator displayed towards his disobedient and depraved creatures! Here we behold, on the one hand, man violating the divine law and provoking the utmost vengeance of heaven; and, on the other, God laying aside his indignation, devising a method of reconciliation, removing every obstacle that impeded the sinner's return to holiness here and happiness hereafter, sometimes exhorting and commanding, and sometimes persuading and even beseeching wretched mortals to come and partake of the rich blessings provided for them.

Of the truth of this observation, we have a striking instance in the words of the text. In this, as in many other passages of Holy Scripture, the world is represented as in a state of enmity against God. To reclaim this rebellious world of sinners, and render them obedient to their lawful Sovereign, so that he might again view them with complacency, God sent forth his beloved Son to make atonement for the sins of mankind, and thus open the way of restoration to his favour. As in the volume of the book it was written of him, Christ came to fulfil the will of his heavenly Father.

* This Sermon was preached in St. John's Church, Elizabeth-Town, New-Jersey, August 24, 1802, at the ordination of the Rev. Frederick Beasley.

During his continuance on earth, he finished the work that was given him to do; and, before his ascension to the throne of his glory, he appointed others to succeed him in the important business of calling sinners to repentance. In defiance of his inveterate enemies, he established his kingdom among men. When he withdrew in person from this lower world, he commissioned ambassadors to negotiate the affairs of his spiritual dominion: to invite rebellious mortals to lay down the weapons of their impious warfare; to come in and engage in his service; to enjoy all the glorious privileges of his faithful subjects. He said to his Apostles, "As my Father has sent me, so send I you; and, lo, I am with you always even unto the end of the world." They cheerfully engaged in the execution of the work assigned them; and the authority by which they acted, and the business which they had to perform, are declared in the words which are to be the subject of this discourse;—"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

It cannot be too frequently, nor too earnestly inculcated upon the minds of those who are blessed with the joyful sound of the gospel, that the natural state of mankind is every where, in the word of God, represented as a state of sin and depravity, and alienation from the love and favour of their Maker. Numberless passages to this purpose might be cited. It is expressly declared, "that we are by nature the children of wrath." It is said, "that the world lieth in wickedness, and must become guilty before God: that the carnal mind is enmity against him: that we are his enemies by wicked works;" and that in this wretched condition, "a way of reconciliation is opened by the death of his Son." Now, we are authorized by the text to observe, that to his degenerate creature man, lying under a sentence of condemnation on account of the violated law, the offer of mercy comes unsolicited from God: the first advance towards a reconciliation is made not by the offender, but by that glorious being to whom the offence is given. Thus it is said, "God so loved the

world, that he gave his only begotten Son to be the propitiation for our sins :” that “ we are saved by grace ;” that is, by unmerited bounty : that “ God was in Christ reconciling the world unto himself, not imputing their trespasses unto them ; for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.” Thus hath God loved us freely ; and now waiteth to be gracious to his offending creatures upon the terms prescribed in his gospel. The kingdom of the Redeemer is established upon earth ; and to the Apostles, his first ambassadors, the word of reconciliation was committed. This high honour, this important duty now devolves upon those who succeed them in the sacred work of the Christian ministry. We come in his name ; we act by his authority ; we proclaim, under his direction, the offer of pardon and peace to those who have hitherto opposed his righteous government ; in his stead we beseech them to lay aside their sinful opposition to his just dominion, to come into his Church with humble and penitent hearts, to yield him a cheerful obedience, and to receive from him, comfortable protection here, and ineffable bliss and glory hereafter,

This is the main scope and principal design of the passage of sacred Scripture now under consideration : but, as a subject of such importance cannot be too minutely investigated, I must request your serious attention to the following more particular observations. And,

1. It may be observed, that notwithstanding the general depravity of mankind, in every age of the world there has been a company of humble believers, obedient to the will of God ; Christ has always had a Church and kingdom upon earth : the light of truth has never ceased to shine, although sometimes with faint rays by which but few were illuminated : impiety never so far overspread the earth, but that some faithful persons were found who refused to bow the knee to Baal. Immediately after the transgression, by which death was introduced into the world with all our woe, the gracious promise was given, that a descendant of the woman should

ruise the deceiver's head; that is, subdue his power, and reinstate mankind in their title to immortality. In all succeeding ages, this promise cheered the hearts and encouraged the obedience of believers. "By faith, Abel offered unto God a more excellent sacrifice than Cain." By the eye of faith, Abraham saw the day of the Redeemer "when it was yet a great way off; he saw it, and was glad." And of the other patriarchs, as well as of these, it is said, "they all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Thus, before the incarnation of the Son of God, he never left himself without a witness in the world. Patriarchs, priests, and prophets were authorized to transact the affairs of his kingdom. Under their direction, from age to age, many were induced to acknowledge his goodness, and revere his power, to rely on his promises, and become obedient to his commands.

In the fulness of time, the word was made flesh: the eternal Son took upon him our nature, accomplished all that had been prefigured in the law and predicted by the prophets, and then ascended to the throne of his glory, at the right hand of the majesty in the heavens. Our great High-Priest has gone within the veil into the holy of holies, to plead the merits of the propitiatory sacrifice; but still, his worshiping saints remain in the outer courts of this great temple. The King immortal, and who is now invisible, has been exalted far above all principalities and powers in the heavenly places; but still, one part of his faithful subjects are to be found upon earth. *Here* he has a company of obedient people, a society called by his name which shall never be exterminated. *His* flock shall never be entirely scattered abroad. *His* household shall not be subverted. Against his Church, which is founded on a rock, the gates of hell will never prevail. *His* kingdom is that which shall not be abolished. And this leads us to observe, in the next place,

That in the management of this society, officers have been appointed from the beginning, to act in *his* name, and by virtue of authority derived from *him*; "Now then, (says the Apostle) we are ambassadors for Christ." Under the Mosaic economy, the whole tribe of Levi was set apart to minister unto the Lord, and to mediate between him and the people. In the Christian Church a particular family is not chosen, but still a similar institution has existed since the days of the Apostles. This order of men has received various denominations, according to the various duties which they have to perform: they are the *ministers* and *priests* of God appointed to serve in the sanctuary, to offer up the commemorative sacrifice of Christians, to intercede for, and to bless the people: they are *pastors* and *shepherds*, whose business is to feed the flock with food that is convenient for them: they are *labourers* in the vineyard of the gospel, and *watchmen* upon the walls of the spiritual Zion, who are to take care and apprize the people of approaching danger: they are *stewards* of the household, of whom it is required by their master to give meat in due season to every member of the family: they are the *ambassadors* of Christ, coming with a commission from the King of kings and Lord of lords, to transact the affairs of his spiritual dominion. No man has a right to take this honour unto himself, but he that is called of God, as was Aaron—but he that receives his authority immediately from the great Head of the Church, or by uninterrupted succession from those who were sent by *him*. All the power of all the civil governments upon earth cannot constitute one minister of the gospel, one ambassador for Christ. How shall the people hear without a preacher? And how shall they preach, unless they be sent—sent by *him* to whom all power in heaven and earth is committed; who is appointed the Head over all things for his Church? Let it not be deemed vanity and presumption to assert this high authority in matters which relate to the spiritual welfare of mankind. In an age of daring infidelity and mischievous in-

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novation, it becomes peculiarly necessary to follow the example of St. Paul, and, on all proper occasions, to magnify the office of Christ's ambassadors. For,

We may once more observe, that although they come with no plans of civil government, with no schemes for the acquisition of temporal wealth and honour; they are authorized to treat with their fellow men on subjects of infinitely higher importance. Faithful to their instructions, it is their business to proclaim to a rebellious world of sinners; "An atonement has been made for your transgressions: a ransom has been paid for you all: a justly offended God is now willing to be reconciled through the mediation of the Son of his love: this is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners: let all those who travel and are heavy laden with the burden of their iniquities, come unto him and he will refresh them: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon."

After having thus proclaimed mercy, and offered pardon on the part of God; it is the business of Christ's ambassadors to go on, and, if it be possible, prevail upon offending mortals to comply with the terms proposed: they are to beseech in the name of God; they are to pray in Christ's stead, that rebellious sinners will consent to be reconciled; that they will at length perceive and acknowledge the ingratitude, the folly, the madness of rejecting such unparalleled mercy, and resisting infinite wisdom and power: that they will banish enmity from their hearts, and disobedience from their life and conversation; learn to love their best friend; and enter cordially into the service of a gracious Master, who, even in this world, will lead them forth beside the waters of comfort, and give them a peace which passeth all understanding, and, in another state of existence, will impart to them a joy which is unspeakable and full of glory.

Wonderful condescension in the great Lord and Judge of all! Well may we exclaim with the Psalmist, "Lord, what is man that thou art mindful of him; and the Son of man that thou visitest him?" Of what consequence to *him* is the obedience of his frail creature man? *His* consummate glory and felicity cannot be, in the least degree, advanced by our most perfect services. It is love, free and unmerited love which prompts this affectionate solicitude for the sinner's return to holiness, and to consequent bliss. And, when God beseeches, who can refuse to yield? When Christ prays, what heart can be so obdurate as to withstand the entreaty? Whenever ungodly men come within the reach of the voice of his ambassadors, declaring the glad tidings of the gospel, proclaiming peace upon earth, and good will towards men; let them remember that we are acting in Christ's stead: that by us, he himself is beseeching them to reflect on all the wonders of redeeming love—on his incarnation and nativity, his cross and passion, his precious death, his glorious resurrection, to make manifest his complete victory over death, his triumphant ascension in order to become an effectual intercessor between God and man. Surely, if the ungodly had any gratitude for inestimable benefits, any love in return for instances of the most disinterested affection, any shame in disobliging their best friend, they would renounce at once their perverse opposition, and be reconciled to God.

Supremely blessed are they who have arrived at this state of reconciliation and amity! They are happy in reflecting on their escape from past danger, in the consideration of their present circumstances, and in the expectation of future good. They have been made sensible of the malignant nature of sin. They have seen the ingratitude and rashness of opposing that Being, who is infinite in mercy and resistless in power. They have listened to the invitations of divine goodness, have thrown down the arms of their rebellion, have implored and obtained forgiveness of their past offences, through the atonement that was offered, and the intercession which

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is made by Christ Jesus. The Holy Spirit, the great agent of sanctification, the source of love, joy, and peace in the kingdom of the Redeemer, has taken possession of their hearts. A principle of love and gratitude now renders them obedient to the commands of their righteous sovereign, submissive to the will of their heavenly Father. This will of God, and not the opinions and fashions of a vain world, is in their estimation the only standard of right and wrong. They choose what he chooses, and reject what he rejects. They are studious to have the same mind in *them* which was also in Christ Jesus. They endeavour to be holy, as their Father who is in heaven is holy.

And, what unshaken confidence, what sweet serenity of soul must those persons possess, who thus dwell in the light of God's countenance, and walk with him as friends! Well may it be said, "Great peace have they who love God's law, and nothing shall offend them." In all the vicissitudes of this mortal life, they cast their care upon *him* their companion and guide; for they know, that under his direction, "all things will work together for good: that if they cleave steadfastly unto *him*, he will never leave nor forsake them: that he who ordereth all things in heaven and in earth, can make the light affliction of a moment, conducive to the attainment of a far more exceeding and eternal weight of glory: that he has a rod and a staff to comfort them, even when they are passing through the valley of the shadow of death: that when the fashion of this world has passed away, he can put them in possession of an inheritance that is incorruptible, and undefiled, and eternal in the heavens." And, unquestionably, in the hearts of those who are thus reconciled to God, the habitual sentiment will be, "The Lord is my light and my salvation; whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid?"

If this be the happy condition of those who have peace with God through our Lord Jesus Christ; let me conclude with a few words of affectionate exhortation to refractory

unbelievers (if any such be present), to those who are still enemies to God by wicked works. With trembling solicitude and deep abasement of soul, the ministers of the gospel ought frequently to reflect on these solemn truths; that the steward will hereafter be called upon by his Master to give a strict account of his stewardship: that if the watchmen fail to give warning of approaching danger, the blood of those who perish will be required at his hand: that if the ambassador shrink from his duty, and deliver not the whole counsel of God, he may expect a double share of his Lord's indignation. But, on the other hand, let heedless mortals remember what has been already observed; that we come not in our own name, exhorting and persuading the things concerning the kingdom: God is beseeching them by us; we are praying them in *Christ's stead*. The excellency of the power is altogether of God, although the mystery of godliness be dispensed by frail and fallible men. "He that despiseth you, (said our Lord to his first ambassadors) despiseth me; and he that despiseth me, despiseth him that sent me." And why will inconsiderate sinners ever despise and refuse to hear those who come to them with messages of love? What is the subject of our intreaty? What do we beseech them to do? Is it to renounce any true pleasure? to forego any real advantage? to form a connection that will degrade and dishonour them? No; we only wish them to abandon pleasures which will sink both body and soul in destruction, and to pursue that substantial joy which will endure unto everlasting life; to fly from an insidious and cruel foe, and to be at peace with him who can exalt them to honour and glory in his kingdom. Thoughtless sinners! be persuaded, then, to let your animosity cease, and be ye reconciled to God. Yield to the solicitations of his mercy, that you may escape the dreadful inflictions of his power. Beyond expression, deplorable will be the condition of those who are removed into the eternal world, with dispositions not at all assimilated to the purity of the divine nature; with enmity in their hearts against the Lord and Judge of all men. *There*, it will be too late to seek for

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reconciliation. The day of grace will then be over, the season of repentance past, and the intercession of the Redeemer discontinued.

O that there were such an heart in all those to whom the invitations of the gospel are given, that they would at once consider their ways; turn unto the Lord their God with sincere desire to obtain his favour; learn to fear him and to keep his commandments always, that it might be well with them and with their children for ever! That this may be the steadfast determination of every person in this assembly, may God of his infinite mercy grant, for Christ's sake, to whom, &c.

The SEA OF TYRE.—From Chateaubriand's Travels.

I SPENT part of the night in contemplating this sea of Tyre, which is called in Scripture the Great Sea, and which bore the fleets of the royal prophet, when they went to fetch the cedars of Lebanon, and the purple of Sidon; that sea where Leviathan leaves traces behind him like abysses; that sea to which the Lord set barriers and gates; that affrighted deep which beheld God and fled. This was neither the wild ocean of Canada, nor the playful waves of Greece: to the south extended that Egypt, into which the Lord came, riding upon a swift cloud, to dry up the channels of the Nile, and to overthrow the idols; to the north was seated that queen of cities whose merchants were princes; "Howl ye ships of Tarshish for your strength is laid waste! The city of confusion is broken down; every house is shut that no man may come in. When thus it shall be in the midst of the land among the people; there shall be, as the shaking of an olive-tree, and as the gleaming grapes when the vintage is done." Here are other antiquities explained by another poet: Isaiah succeeds Homer.

But this was not all: this sea, which I contemplated, washed the shores of Gallilee on my right, and the plain of Ascalon on my left. In the former, I met with the traditions of the patriarchal life, and of the nativity of our Saviour; in the latter, I discovered memorials of the Crusades, and the shades of the heroes of Jerusalem.

For the Churchman's Magazine.

KNEELING in PRAYER.

IT is evident to every person, who attentively reads the sacred Scriptures, that kneeling in prayer was the posture used by pious and devout persons under the law, by our blessed Lord and Master, by his holy Apostles, and by the primitive Christians. Numerous examples might be easily adduced in proof of this assertion, plainly showing us that kneeling is the scriptural posture in which we should be found when we address the throne of grace. Sitting in prayer is the most unbecoming and improper of all postures. And it is greatly to be lamented, that this impropriety is so prevalent at the present day. Every pew ought to be furnished with kneeling benches, and during prayers, every person ought to be in the posture of kneeling. Standing up, although not by any means so proper a posture as kneeling, in the worship of God, is beyond expression, preferable to sitting. And to our shame it must be confessed, that in no congregation of Christian worshippers, except in those of the Episcopal Church, does the very reprehensible and indecent practice of sitting at prayers prevail. Churchmen, this thing ought not so to be. The fault is our own, and not that of those who formed the order of our public worship. For this practice is in express opposition to the direction of the Church, which requires that all persons should kneel during

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the prayers. Let then the decent and devout practice of kneeling in prayer, be revived in all our congregations.

OBSERVATOR.

The IMPORTANCE and ADVANTAGE of a LITURGY.

An extract from Buchanan's Christian Researches in India.—Note to page 80, as continued in the edition of 1812, printed by L. Deare, New-Brunswick, N. J.

IN a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small Church or sect may do without a form for a while. But a national liturgy is that which preserves a relic of the true faith among the people in a large empire, when the priests leave their ARTICLES and their CONFESSIONS OF FAITH. Woe to the declining Church which hath no gospel liturgy! Witness the Presbyterians in the west of England, and some other sects, who are said to become arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical formulary.

By them the experiment of a *pure Church devoid of form* was made under the most favourable circumstances; and the issue has been much the same as in former ages. The Puritan Church in England, commenced under the fairest auspices. I know not what was wanting of human and local circumstance to give peculiar doctrines perpetuity. But yet, with the first generation of men (a case of frequent example) the spiritual fervor seemed to pass away. Instead of increasing, it decreased and declined in most places, till little more than the *name* was left. For when the spirit is gone (in a Church having no form) *nothing* is left. In the mean time,

primitive christianity revived in England (not amongst them) but in the midst of rational *forms* and evangelical *articles*: "for so it seemed good unto God;" and from *that source* is derived the greater part of pure religion now professed in this land, under whatever form it may exist. These observations are not made in a spirit of disrespect for any mode of Christian worship; every form, we know, is human, and, therefore, imperfect: nor is perfection required; that form being best for the time which is best administered. Christ left no form: because Churches in different climates must have different forms. They may even vary in the same climate, There are differences of "administrations," saith the Apostle, "but the same Lord," 1 Cor. i. 12. "One man esteemeth one day above another. He that regardeth the day (as Easter and Pentecost) regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." Rom. xiv. 6. We are not to despise "a weak brother, for whom Christ died," (1 Cor. viii. 11) though he be destitute of learning, and think he possesses all that is necessary for regulating a Church, when he has got the leaves of the New Testament; when the truth is, that a knowledge of contemporary history and language is as necessary to understand the facts of the New Testament as the fact of any other book. But the above remarks have been made with this view—to qualify the contempt which ignorant persons, in small sects, frequently express for the established worship of a CHRISTIAN EMPIRE,

On the CONSISTENCY of PRAYER with the DIVINE IMMUTABILITY.

From Magee on the Atonement.

IN answer to the objection derived from the unchangeableness of God, and the conclusion thence deduced, that prayer

cannot make any alteration in the Deity, or cause him to bestow any blessings which he would not have bestowed without it; this reply is made. If it be in itself proper that we should humbly apply to God for the mercies we need from him, it must also be proper, that a regard should be paid to such applications; and that there should be a different treatment of those who make them, and those who do not. To argue this as implying changeableness in the Deity, would be extremely absurd: for the unchangeableness of God, when considered in relation to the exertion of his attributes in the government of the world, consists not in always acting in the same manner, however cases and circumstances may alter; but in always doing what is right, and in adapting his treatment of his intelligent creatures to the variations of their actions, characters, and dispositions. If prayer then makes an alteration in the case of the suppliant, as being the discharge of an indispensable duty; what would in truth infer changeableness in God, would be, not his *regarding and answering* it, but his *not* doing this. Hence it is manifest, that the notice which he may be pleased to take of our prayers by granting us blessings in answer to them, is not to be considered as a yielding to importunity, but as an instance of rectitude in suiting his dealings with us to our conduct. Nor does it imply that he is backward to do us good, and therefore wants to be *solicited* to it: but merely that there are certain conditions, on the performance of which, the effects of his goodness to us are suspended: that there is something to be done by us before we can be proper objects of his favour; or before it can be fit and consistent with the measures of the divine government to grant us particular benefits. Accordingly, to the objection that our own worthiness or unworthiness, and the determined will of God, must determine how we are to be treated, *absolutely*, and so as to render prayer altogether unnecessary, the answer is obvious, that *before* prayer we may be unworthy; and that prayer may be the very thing that *makes* us worthy: the act of prayer being itself the very condition, the very circumstance in our cha-

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Mr. Wollaston, in his *Religion of Nature*, (pp. 115, 116) expresses the same ideas with his usual exact, and (I may here particularly say) mathematical precision. "The respect or relation, (he observes) which lies between God, considered as an *unchangeable* being, and *one* that is humble, and supplicates, and endeavours to qualify himself for mercy, cannot be the *same* with that which lies between the *same unchangeable* God, and *one* that is obstinate and will not supplicate, or endeavour to qualify himself: that is, the *same* thing or being cannot respect *opposite* and *contradictory* characters in the same manner. It is not, in short, that by our supplications we can pretend to produce any alteration in the Deity, but by an alteration in ourselves, we may alter the relation or respect lying between him and us."

The beautiful language of Mrs. Barbauld upon this subject, I cannot prevail upon myself to leave unnoticed. Having observed upon that high-toned philosophy, which would pronounce prayer to be the weak effort of an infirm mind to alter the order of nature, and the decrees of Providence, in which it rather becomes the wise man to acquiesce with a manly resignation; this elegant writer proceeds to state, that they who cannot boast of such philosophy, may plead the example of him who prayed, though with meek submission, that the cup of bitterness might pass from him; and who, as the moment of separation approached, interceded for his friends and followers, with all the anxiety of affectionate tenderness. But (she adds) we will venture to say, that practically there is no such philosophy.—If prayer were not enjoined for the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it, if we thought it sin; and pious ejaculations would escape our lips, though we were obliged to preface them with, God forgive me for praying!—To those (she says) who press the objection, that we cannot see in what manner our prayers can

be answered, consistently with the government of the world, according to general laws: it may be sufficient to say, that prayer being made almost an instinct of our nature, it cannot be supposed but that, like all other instincts, it has its use; but that no idea can be *less* philosophical, than one which implies, that the existence of a God who governs the world, should make no difference in our conduct; and few things less probable, than that the child-like submission which bows to the will of a father, should be exactly similar in feature to the stubborn patience which bends under the yoke of necessity.

How different are the reflections of true philosophy, guided by a pious reverence for the superior lights of revelation! The words of a distinguished and attractive writer, whose publications have always tended to promote, what his life has uniformly exemplified, the love and practice of virtue, are too interesting and important to be omitted on this subject—"If we admit the truth of revelation, the evidence which it delivers of the *special interposition of God*, in the physical and moral government of the world, must be deemed *decisive*. Instead, therefore, of involving ourselves in the mazes of metaphysical subtilty, let us direct our attention to the foundation of that intercourse with the Deity, which is at once the most interesting duty, and the noblest privilege of our nature. We are taught that *he who cometh to God, must believe that he is, and that he is a rewarder of them who diligently seek him: that in him we live, and move, and have our being: that as a father pitieth his children, so the Lord pitieth them that fear him: that if we, being evil, know how to give good gifts to our children, how much more shall our Father, which is in heaven, give good things to them that ask him. For this thing, says St. Paul, I besought the Lord thrice, that it might depart from me: And our Saviour is recorded to have prayed the third time, saying the same words, O! my Father, if it be possible, let this cup pass from me: Nevertheless, not as I will, but as thou wilt. Indeed, the form of devotion, which Christ recommended to his disciples,*

racters, that contributes to render us the proper objects of divine regard, and the neglect of it being that which disqualifies us for receiving blessings.

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affords the clearest proof that he regarded prayer as an acceptable and efficacious act. Nor is this supposition inconsistent with that immutability of the divine attributes, which is essential to their nature and perfection. The wisdom, benevolence, and justice of the Deity are *the same yesterday, to-day, and for ever*. But this unchangeableness implies, that, in their exercise they are always accommodated to the purest rectitude, and to the greatest sum of felicity. And thus a providence is established, which discriminates between the virtuous and the vicious; which adapts the properest means to the accomplishment of the best ends; and regulates all things so as to work together for the highest good. To this superintending direction the pious Christian will look up, with humble confidence, *for ease under suffering, for protection in danger, and consolation in sorrow*. If prayer were not enjoined as a duty, he would instinctively perform it as a refuge for human infirmity. And he may reasonably presume, that such filial dependence will be indulgently accepted by his heavenly Father, who in his divine administration is characterized as being ever ready *to bind up the broken in heart; to heal the wounded in spirit; and to give good gifts to them that worthily ask him.*"* I the more willingly refer to this excellent performance, because, independent of the value of the passage here extracted, and the vein of fervent piety which pervades the entire volume, the observations which it contains on the subject of the *Divine permission of Evil*, the topics it suggests for the farther confirmation of the *Evidences of Christianity*, and the directions it conveys for the due regulation of the *Clerical conduct and character*, entitle it to the most serious perusal from every friend to religion and virtue.

* Father's Instructions—Part the Third—by Thomas Percival, M. D. p. 118—120.

HAPPINESS on FIFTY-SIX POUNDS per annum.

A Clergyman applied to the dean of Christ Church for the little vicarage of Blenddington, then vacant, value, *de claro*, about forty pounds per annum. "Sir," said he, "I maintain a wife and six children on fifty-six pounds per annum.—Not that I should regard the matter, were the income certain: but when a man considers it may be taken from him any day of the week, he cannot be quite so easy."—"I will get the living for you, if I can," answered the dean; "but I would not have you raise your expectations too high; because, if any member of the college will take it, by our rules he must have it."—"O Sir," replied the divine, "it would make me the happiest man in the world!—but if I miss it, I shall not be unhappy.—I never knew what it was to be unhappy for one hour in my whole life."

POETRY.

VERSES WRITTEN IN SICKNESS.

By the late Mrs. H. Tighe.

O THOU, whom folly's votaries slight,
 Domestic love! assuasive power!
 Life's ruby gem, which sheds its light
 Through age and sorrows darkest hour,

Sweeter than pleasure's syren lay,
 Brighter than passion's fevered dream!
 Still round my pillow soothing stay,
 Still spread thy kindly lambent beam.

Alas! for him whose youth has bowed
Beneath the oppressive hand of gain;
Whose claim to pity disallowed
Bids him the unheeded groan restrain.

Alas! for him who droops like me,
Who mourns life's faded vigour flown,
But finds no soothing sympathy,
No tender cares his loss atone.

For him no wakeful eye of love
Resists the slumbers health would shed,
With kind assistance prompt to move,
And gently prop the aching head:

With delicate attention paid
In hope to minister relief,
He sees no sacrifices made;
He sees no mother's anxious grief!

But I, poor sufferer, doomed in vain
To woo the health which heaven denied,
Though nights of horror, days of pain
The baffled opiate's force deride,

Yet well I know, and grateful feel,
How much can lenient kindness do,
From anguish half its darts to steal,
And faded hope's sick smile renew.

Oh! how consoling is the eye
Of the dear friend that shares our woes!
Oh! what relief those cares supply,
Which watchful, active love bestows!

And these are mine!—Shall I then dare
To murmur at so mild a lot?

Nor dwell on comforts still my share
With thankful and contented thought?

Though destined to the couch of pain,
Though torn from pleasures once too dear,
Around that couch shall still remain
The love that every pain can cheer.

And o'er that couch, in fondness bent,
My languid glance shall grateful meet
The eye of love benevolent,
The tender smile, the tear most sweet.

And still for me affection's hand
Shall o'er that couch her roses shed
And woo from ease her popped band,
To twine around this throbbing head,

O pitying heaven! these comforts spare,
Though age untimely chill gay hope;
May love still crown the sufferer's prayer,
And gently smooth life's downward slope!

A MONASTICK ODE,

Written at a seat, under some sequestered oaks, in a natural
wilderness, near Gestingthorpe. By the late Rev. William
Jones, Curate of Nayland, M. A. F. R. S.

HAIL solitude! how sweet thy shade,
For holy contemplation made!
Far from the world, no more I see
That stage of sin and vanity.
While nations rage, my ravish'd sight
I lift to realms of peace and light,

And hear celestial voices sing
 The praise of their *immortal* King.
 Here would I sit, to peace consign'd,
 And leave a troubled world behind,
 Till angels waft me hence, to rest
 In paradise among the blest ;
 With hermits there to taste of bliss,
 Who walk'd with God in shades like this.

Sept. 26, 1792.

The foregoing verses having been sent to a reverend friend of the author, the following reply was received by the return of the post.

ALAS! in what inglorious strains
 My once heroic friend complains!
 Wilt thou, a gallant vet'ran, yield,
 And, still unconquer'd, quit the field?
 Enamour'd of monastick ease,
 Say, dost thou pant for shades like these?
 Is it a time to seek repose,
 When all around, insulting foes,
 A furious, rash, impetuous throng,
 Eager for combat, rush along,
 Their banners raise with hideous cry,
 And truth, and God himself, defy?

Not through the silence of the groves,
 Which pensive meditation loves,
 But through fierce conflicts and alarms,
 The din of war, the clang of arms,
 And all the terrors of the fight,
 The Christian seeks the realms of light.
 Foremost amidst th' ensanguin'd flood,
 (His sacred vestments dipt in blood)
 On thee, thy Saviour casts his eyes ;
 " My fellow-soldier, hail!" he cries.

Consign'd to thee by his command
 The sword of truth adorns thy hand ;
 He bids thee wield it on the plain,
 Bids thee his own great cause maintain,
 And, after one laborious day,
 To endless glory points the way.

GEORGE HENRY GLASSE.

Brighthelmstone, Sept. 29, 1792.

LINES,

On seeing several young ladies appear at the Lord's Table,
 on the second Sunday after Confirmation was administered,
 in St. Peter's Church, Perth-Amboy.

WHEN humbly ye kneel'd at the altar of God,
 Oh then did his mercy approve,
 Of the heartfelt emotion that waken'd the tear,
 The tear of devotion and love :
 Of love to that God, who thus early hath call'd,
 And still will new mercies display,
 Whose commands, blest guides to his presence above,
 Ye have not delay'd to obey.*

On seeing a Dial in a Church Yard.

THE shadows on yon dial show,
 How quick the hours have past,
 Think, cries the mould'ring tomb below,
 Those hours may be your last.
 Stern monitors, ye counsel well,
 Yet nobler truths remain,
 And heav'n those nobler truths to tell,
 Directs to yonder fane.

* Psalm cxix. 60.

RELIGIOUS INTELLIGENCE.

FOREIGN.

NATIONAL SOCIETY, *for the Education of the Poor.*

[This important Institution was formed in London, October 16, 1811. Its objects are seen in the name it takes, but may be more fully understood by the following brief account of its organization, and the rules by which its concerns are to be managed.]

“**THAT** the national religion,” it is observed in the Prospectus, “should be made the foundation of national education, and should be the first and chief thing taught to the poor, according to the excellent liturgy and catechism provided by our Church for that purpose, must be admitted by all friends to the establishment; for if the great body of the people be educated in other principles than those of the established Church, the natural consequence must be to alienate the minds of the people from it, or render them indifferent to it; which may, in succeeding generations, prove fatal to the Church, and to the state itself. It must, indeed, be admitted in this country of civil and religious liberty, that every man has a right to pursue the plan of education that is best adapted to the religion which he himself professes. Whatever religious tenets, therefore, men of other persuasions may think proper to combine with the mechanism of the new system, whether tenets peculiar to themselves, or tenets of a more general nature, they are free to use the new system so combined, without reproach or interruption from the members of the establishment. On the other hand, the members of the establishment are not only warranted, but in duty bound to preserve that system as originally practised at Madras, in the form of a Church of England education. The friends,

therefore, of the establishment, throughout the kingdom, are earnestly requested to associate and co-operate, for the purpose of promoting the education of the poor in the doctrine and discipline of the established Church. It is hoped that such co-operation will not be wanting, when the object in view is nothing less than the preservation of the national religion, by ensuring to the great body of the people an education adapted to its principles. With a view of promoting such co-operation, and with the intent of laying the foundation of a society which shall extend its influence over the whole kingdom, a number of persons, friends to the establishment, at a meeting holden on the 16th day of October, 1811, his grace the Arch-bishop of Canterbury in the chair. Resolved, that such a society be now constituted, and that measures be taken for carrying the same into effect; and that for this purpose the Arch-bishop of Canterbury, for the time being, be president."

A committee having been appointed, to consider of rules and regulations for the constitution and government of the society, made their report, to a general meeting, on the 21st of October, which was unanimously adopted. The rules are as follows:

"That the title of the society now constituted, be 'The National Society for promoting the Education of the Poor, in the Principles of the Established Church, throughout England and Wales.'

"That the sole object of this society shall be, to instruct and educate the poor in suitable learning, works of industry, and the principles of the Christian religion, according to the established Church.

"That his grace the Arch-bishop of York, and the right reverend the Bishops of both province, for the time being, be vice-presidents, together with ten temporal peers or privy-counsellors, to be nominated by the president and other vice-presidents for the present, and as vacancies may happen in future.

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"That a committee of sixteen, besides the president and vice-presidents, who are members *ex officio*, be appointed to manage the affairs of the society, for the present year, by the president, and the Bishop of London, and such other Bishops as shall be in town. A fourth part of the said sixteen to resign their office at the end of the year, but to be capable of immediate re-election. A double list shall be formed by the president and vice-presidents, out of which the annual general meeting shall elect the persons who are to fill up the vacancies.

"That a general meeting be holden annually, in the month of May or June, or oftener, if the committee shall think it expedient, when a report of the society's proceedings shall be made, a statement of the accounts, for the year, be laid before the meeting, and the vacancies in the committee, filled up as above stated.

"That all subscribers of not less than one guinea annually, or benefactors to the amount of ten guineas, be qualified to attend such meeting."

His grace the Arch-bishop of Canterbury, was requested to lay the proceedings of this meeting before his royal highness the prince regent.

The above proceedings have accordingly been laid before his royal highness the prince regent, who has been pleased to signify his entire approbation of the same, and has graciously condescended to offer to become the patron of the society.

The Rev. Mr. Norris, of Grove-street, Hackney, has undertaken to officiate as secretary. Books of subscription are opened at the banking-houses of Drummond, Hammersley, Hoare, Sikes, Robarts, Williams, Bosanquet, and Boldero.

NAVAL and MILITARY BIBLE SOCIETY.

THIS society held its annual meeting on the 2d of April last. The report of the committee on that occasion, detailed the means which had been employed, during the year, to re-

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plenish the exhausted funds of the society, which are still very inadequate to the object it has in view, viz. the supply of the navy and army, of navy and military hospitals, and regimental schools, with Bibles. In the preceding year, 2135 Bibles, and 518 Testaments, had been distributed. The applications since made by officers, on behalf of their men, amount to no less than 26,327 copies of the Scriptures, which applications are stated, by the officers transmitting them, to have been made by individual sailors and soldiers. The committee being wholly unable to meet this demand, have confined their supplies to such ships and regiments as were almost or altogether (as several were) without a single Bible. They call loudly on their members, therefore, to exert themselves in improving the funds of the institution. How much may be done in this way, is evident from this, that, the Bishop of London having benevolently sanctioned an appeal to the clergy of his diocese in favour of the society, collections were made for its benefit on the last fast-day, amounting to upwards of 2,000*l*. The committee thus close their report.

“ During the correspondence of the past year, your committee have met with instances, wherein the necessity and utility of this institution have been questioned, on the one hand, by persons conceiving that no good is likely to arise from the distribution of Bibles amongst our sailors and soldiers, and on the other, by those, who, though friendly to that measure, are not satisfied as to the necessity for the continuance of a separate society for the purpose. Your committee, therefore, feel it incumbent on them, in concluding their report, to remark briefly, that with respect to the former objection (which happily now is but rarely advanced,) the testimony this day brought before you from naval and military officers, in favour of the perusal of the Scriptures by their men, ought to be deemed sufficient to confute so erroneous an opinion. As to the latter objection, which is more common, your committee must be allowed to observe, that they are persuaded there are many and weighty reasons for

its not being consolidated with any other institution: it possesses high and honourable patronage, and pecuniary support, which it is of the greatest importance should not be relinquished; and as many of its benefactors do not unite with institutions engaged in the distribution of the Scriptures to other classes of society, it is evident that the aggregate good done is considerably augmented by the continuance of this institution. Your committee might adduce many other powerful arguments to prove that this society is entitled to the countenance and support of every Christian, and of all true patriots: but they will content themselves with inquiring, whether it must not be very gratifying and encouraging to our sailors and soldiers, when far removed from their native land—contending with the dangers of the sea—with disease in unhealthy climates—or with the enemies of their country,—to reflect, that there is a distinct society of their countrymen at home, peculiarly alive to their religious interests, and providing for them exclusively the best source of instruction and consolation under all the hardships to which they are exposed?

“It is the duty of other departments, with much care and at great expense, to equip our forces with provisions, with clothing, and with arms, so as to fit them to meet the enemies of their king and country: and your committee would ask the members of the Naval and Military Bible Society, and Britons in general, whether an appeal in behalf of 560,000 of their countrymen in arms, shall be made in vain? and whether they will allow this institution to be abolished, or to fail for want of adequate support? an institution whose sole object is to provide these very men with the Holy Scriptures, which, under the divine blessing, will qualify them for that warfare, wherein, as Christians, they must be engaged, and in which by far the greater number (as members of the Church of England) have pledged themselves “manfully to fight under the banner of the King of kings, against sin, the world, and the devil, and to continue Christ’s faithful soldiers and servants to their lives’ end.”

We extract a few of the testimonies alluded to above.

The following letter from a naval officer, was recommended strongly to the attention of the committee, by the vice-admiral of the station.

“The changes which have taken place in the crew of his majesty’s ship under my command, have very much reduced the books I procured for them, which I much regret, as I have had the comfort to observe the most happy effects on the lives of the crews of the several ships I have commanded, in consequence of the distribution of the Scriptures among them; but very remarkably in this ship, having many men, who, when I first received them, were the most depraved creatures, but who through having their minds directed on the Sabbath invariably to a due observance thereof, and perusing the gospels, are now, I am happy to say, leading sober and Christian lives; and as I am fully persuaded of your charitable inclination to second such efforts, I take the liberty to beg your influence in recommending my crew to the Naval and Military Bible Society, for a supply of Bibles and Testaments, in proportion to my complement of men.”

Another naval officer thus writes:—

“In a sloop I formerly commanded, I have been witness to the estimation in which sailors hold the sacred word; as, when they were wrecked, though their clothing was lost, yet they paid attention to the preservation of their Bibles, and used constantly to read them afterwards, when in prison.”

The following is from a military officer:—

“Inclosed herewith is the return required, and I beg to avail myself of this opportunity to express my satisfaction at the laudable intention of the Naval and Military Bible Society; being convinced, in reference to this country, that by promulgating the sacred book as much as possible, the less probability will there be of the papists making proselytes amongst my men, towards effecting which, their labours never cease.”

Another military officer observes:—

“ I have taken the liberty of acquainting you that I have, for a considerable time back, been in the habit of receiving from Col. — Bibles and Testaments to distribute to the regiment of —, but particularly to those poor married men who are unable to purchase such : I feel pleasure to say, I have good reason to believe that they were not given in vain, but that, through the mercy and grace of God in Christ Jesus, several have not only been made wise unto salvation, but are now walking in the ways of piety : upon this ground, I trust, Sir, you will be so kind as to supply the place of the colonel.”

The first PROTESTANT CHURCH in SPANISH AMERICA, erected at HONDURAS.

On Monday, the 20th of June last, his majesty's superintendant, lieutenant-colonel Smyth, laid the foundation stone of a new Church, at Belize, in the Bay of Honduras. This is not only the first Episcopal, but the first Protestant Church ever erected in Spanish America. May it be the first fruits of a plentiful and glorious harvest !

This settlement, which is known in England on account of its mahogany, is now become considerable by the wealth and respectability of its inhabitants. Its population may be estimated at about four or five thousand, including whites, free people of colour, and slaves. With respect to this last description, your readers will be gratified by being informed, that in this settlement their condition is comfortable, and they certainly enjoy peculiar privileges. Their allowances are sufficient ; and, exclusive of their right to the Lord's day, the labour of Saturday is allowed them ; and if employed by their masters on that day, they are paid for it. As to their religious condition, they are permitted to attend divine service, and to enjoy all the privileges of a member of the English Church. Many of them have received Christian baptism, (not indeed from myself, but from my predecessor) ;

and it is with pleasure I add concerning such, that they have conducted themselves with much propriety, and appear sensible of their obligations. May the glorious light of the gospel shine into this people's hearts, and then, though "called, being slaves, they will not care for it."

J. ARMSTRONG,

Chaplain to the Settlement.

August 25, 1812.

DOMESTIC.

NEW-JERSEY.

The number of congregations belonging to the Convention of the Protestant Episcopal Church in this state, is about 30; but such have been the depressions under which the Church here has laboured for many years, that 16 of the above number, and for a considerable time, more have been almost entirely deprived of the administration of the word and ordinances.

In 1804, the Convention took into consideration the state of the vacant congregations, and established an ordinance for the support of a mission.

The only means of raising a fund for this purpose, have been semi-annual collections in the different Churches; and these collections have been necessarily small, from the circumstance that almost all the congregations of Episcopalians in New-Jersey, are destitute of funds, and being generally small, find their own expenses a heavy annual tax. But notwithstanding these difficulties, the fund for the support of the mission, amounts at this time, to about 2,200 dollars. The contributors to this fund have now the satisfaction of seeing the good effects of their bounty evinced in the im-

provement of many congregations. In the attentions of the missionary, who has been employed for half the time since May, 1812, they perceive a flattering prospect of rescuing from oblivion a number of congregations, and enabling some of them, to support their own clergymen. The Episcopal Society,* by furnishing the missionary with Prayer Books and Religious Tracts, for distribution, contributes in no trifling degree to the promotion of the good work of the mission. We anticipate with gratitude and joy the day, when many flourishing Churches, blessed with the constant services of a holy and Apostolic priesthood, and uniting in the performance of an inimitable service, shall look back, and bless the great Head of the Church, for his providential provision of means for the restoration of those decayed places in Zion, where the birds built their nests; for rebuilding those altars, on which the bread of life, for many years had not been broken.

While those are to be highly applauded from whose liberality the missionary fund has arisen, especially the Rector and congregation of St. Mary's Church, Burlington:—we should not do justice to industry and care, nor to our own feelings, did we fail to speak in the highest terms, of the attention bestowed upon the fund by the Treasurer of the Convention, the Rev. John Croes, D. D. of New-Brunswick. With him, we believe, the plan originated, and to him the Church is certainly indebted, for a series of patient, persevering, and prudent efforts, promising great and lasting utility.

At the annual meeting of the Directors, in May last, they authorized an Address to the vacant congregations, which was prepared by their committee, as follows, and delivered to the missionary, with instructions to read it one Sunday in each of the Churches belonging to his mission.

* See Churchman's Magazine, for May and June, p. 232.

To the members of the VACANT CONGREGATIONS belonging to the PROTESTANT EPISCOPAL CHURCH in the State of NEW-JERSEY,

BRETHREN,

THE Board of Directors of the Fund, established by the Convention, for missionary purposes, having again engaged the Rev. Daniel Higbie, to visit you as a missionary, to preach among you the word of God, to administer to you the ordinances of the gospel of Christ, and to perform the devotions of the sanctuary, agreeably to the rubrics and canons of our Church, have directed us to address you on the occasion.

In the performance of this duty, we in the *first place* most solemnly and affectionately entreat you to consider the inestimable blessings of a preached gospel; and to look continually for the succours of divine grace, that you may be enabled to profit by the instructions of him who is appointed to dispense it to you. Remember, we would say to you, that he is the minister of Jesus, the messenger of the Lord of hosts. Esteem him therefore, very highly in love, for his work's sake, and pay a becoming attention to all his godly counsels and admonitions.

While you bear in mind the great goodness of God, in giving you the offer of eternal salvation, through the merits of his well beloved Son, you ought to reflect, that it is ordained in the revelation, which he has been pleased to make to us of these inestimable truths, that *they who preach the gospel should live of the gospel*. It is therefore your *bounden duty*, to contribute as much as in your power, to the support of that holy priesthood, which derives its authority by regular transmission, from Christ himself, to which he has committed the great work of calling men to repentance and newness of life, and of administering the ordinances, which he thought proper to appoint, as the pledges of his love, and the channels through which he has promised to convey the gracious influences of his holy spirit.

Qq

There is great need, brethren, that we should urge upon you this consideration, because, without that aid, which you are bound to give, the missionary fund, which owes its foundation and constant increase, principally to the liberality of your brethren, who are more favourably situated, is not yet sufficient to enable the Directors to provide you with a minister, however much they may desire it, and however greatly you may need it. We, therefore, hope and expect that you will cheerfully make the collections which are required by the Convention, and which indeed are indispensable. If you weigh well the magnitude of the work, in which the missionary who visits you is engaged, you will readily obey the Apostle's injunction, *let every one lay by him in store, as God hath prospered him, that he may be ready to give, and glad to distribute.*

We would lastly entreat you to consider the duty which you owe to the Church, by paying the strictest obedience to her regulations, her canons and rubrics. In her **BOOK OF COMMON PRAYER**, she has provided a most perfect form of divine service, and no one who properly bears his part in this service, can fail to worship his Maker and Redeemer, *with the spirit and with the understanding also.* Permit us most affectionately to urge you to provide yourselves and families with this most excellent book, and to make it your duty and delight, to perform the parts assigned you, when assembled in the temple of God. Rest assured, you can in no way lay so secure a foundation for building up your decayed places in our Zion.

God, we have humble but strong hopes, will not fail to bless you in the performance of this, and all duties which we have mentioned, and will cause you to rejoice before him, for the work, which the Board of Directors will not fail to aid by every means in their power.

Commending you all to the great Head of the Church, *the Shepherd and Bishop of souls*, we will not fail to offer up our daily prayers in your behalf, that peace and love may be multiplied among you, and that grace may abound to your edifi-

ation, and to the glory of God the Father, through Jesus Christ our Lord.

JOHN CROES,

JOHN CHURCHILL RUDD,

Committee.

Elizabeth-Town, May 19, 1813.

PENNSYLVANIA.

At a meeting of the Convention of the Protestant Episcopal Church in this state, held in Philadelphia, June 15, the Right Rev. Bishop White delivered the following address:—

MY BRETHREN, the Clergy and Lay Deputies of this Convention,

Agreeably to the provisions of the 45th Canon of the General Convention, I report to you, that since the last meeting of this body, I have visited St. Mary's Church, Chester, St. John's, Yorktown; St. James's, Lancaster; St. John's, Pequea, Lancaster county; Bangor Church, in the same, and All-Saints, Pequestan, and Trinity Church, Oxford, both in Philadelphia county. In each of these Churches, I preached and administered the rite of confirmation. The numbers confirmed in them respectively, and the number confirmed in the city, will be subjoined to this address.

I have ordained to the holy order of Priests, the Rev. William King, of the state of Virginia; that diocese being at present without a Bishop; also to the holy office of Deacons, the Rev. Richard Hall, of this state, but having a temporary residence in New-Jersey; and the Rev. Jehu Curtis Clay, of this state.

It is satisfactory to me to mention, that since the last Convention, the Society for the advancement of Christianity in this state, the organization of which was then communicated, have begun their labours. Most of the vacant Churches have been visited under their direction: and from the satis-

faction given, we may hope that, under the divine blessing, there will be an increasing usefulness of the institution.

As the minutes of the last Convention show, that a complaint had been instituted against the Rev. Caleb Hopkins; it is proper to report, that there have been judicial proceedings in relation to the same, agreeably to the Canons; that the Bishop and the Assessors, duly appointed, came to a final determination: and that Mr. Hopkins and the vestry of his Church have been duly informed of the result.

Agreeably to a measure adopted by the last Convention, sermons have been preached for the creating of an Episcopal fund in the Churches within the city, and in other Churches within the state. The sums collected, amount to \$771 62. It remains to give to these and to future collections, such a direction as to accomplish the intended object. Your present Bishop, sensible of the inconvenience to the Church, of the union of the charge of the Episcopacy with that of a parochial cure, but aware that the system must continue during the remainder of his life, anticipates with pleasure the fruits of a design, which contemplates the severance, at some future time, of the two characters sustained by him.

There has lately settled in this state, at Germantown, in the neighbourhood of the city, the Rev. John Ward, with the hope of gathering a congregation, and erecting a Church in that place.

Within the year, there have departed this life, of the clergy within this state, the Rev. Dr. Magaw, formerly rector of St. Paul's Church, within the city, the Rev. Dr. Andrews, Provost of the University, and the Rev. Thomas Davis, formerly of Fayette county, but recently of Somerset county. In consequence of my long habits of the most friendly intercourse with the two first mentioned of these our departed brethren, with the last of whom especially, I had cultivated an uninterrupted friendship of half a century, their decease has excited the liveliest sensibilities in my mind. My reverend brethren will bear with me while I remind them—and I do not forget that the suggestion should especially

apply to myself, as a contemporary of the reverend brethren removed from us—that the events should incite each of us to the improvement of what may remain of the day of his ministry; in order, that whenever it may terminate, he may finish his course with joy.

WM. WHITE.

Confirmations.	Numbers.
At St. Mary's, Chester county,	43
At St. John's, York-Town,	71
At St. James', Lancaster,	36
At St. John's, Pequea, Lancaster county,	65
At Bangor Church, do.	73
At All-Saints, Pequestan,	34
In the City,	259

Information concerning the property received from the estate of Andrew Doz. With money reported to be in hand, at the Convention of 1811, there has been purchased a ground rent of \$24 per annum. The price paid, \$336.

BIBLE SOCIETIES in the West.

Societies for the distribution of the Scriptures have recently been formed in Ohio, Kentucky, Tennessee and Mississippi Territory. A very extensive Bible Society was formed in February last, in New-Orleans, and permission obtained of the Roman Catholic Bishop, to distribute a French translation of the Bible through all the parishes under his care. Thus, is a door open, for the immediate distribution of the word of God, among 20,000 people, who have for a long time been denied the reading of the sacred writings. In the opinion of this Bishop, ten Bibles could not be found in the whole of the above number, belonging to his communion!

ORDINATION.

On Trinity Sunday, June 13, (it being one of the stated times of ordination), Mr. Jehu Curtis Clay was admitted to

the holy order of Deacons, in St. Paul's Church, Philadelphia, by the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in Pennsylvania.

Mr. Clay, we are gratified to hear, is to be employed as a missionary, by the Society for the advancement of Christianity in Pennsylvania.

WINDSOR, May 17.

Important Trial.—Last week came before the Court of the United States, at Portsmouth, a suit under "the Society for the propagation of the gospel in foreign parts," claiming certain grants of land, given them by charter, in the state of New-Hampshire, previous to the revolution. The court, after a full and candid hearing of counsel on each side, delivered their opinion in favor of the plaintiffs.

GREENFIELD, May 13, 1813.

On Monday, the 10th, the corner stone of St. James' Church, in the town of Greenfield, county of Franklin, and commonwealth of Massachusetts, was laid with appropriate praises and prayers, by the Rev. P. Chase, Rector of Christ Church, Hartford, Connecticut. The audience was numerous, and the ceremony solemn and impressive.

INSTITUTION.

On Thursday, the 25th of March, being the festival of the Annunciation, the Rev. John Kewley was instituted Rector, and the Rev. John Brady, an Assistant Minister, of St. George's Church, in the city of New-York, by the Right Rev. Bishop Hobart. On this occasion, Morning Prayer was celebrated by the Rev. Samuel F. Jarvis, and a sermon preached by the Rev. Dr. Richard C. Moore.

MARRIAGES.

MARRIED, On Tuesday, the 1st of June, in Hudson, by the Rev. Joseph Prentice, Mr. CHARLES RUDD, Bookseller, New-York, to Miss SALLY IRISH, of the former place.

At Albany, on Thursday, July 8, by the Rev. Mr. Clowes, Mr. ELIJAH HOSFORD, of the firm of E. & E. Hosford, Printers and Booksellers, to Miss MARIA ELIZA JOHNSTON, both of Albany.

OBITUARY.

DIED, June 27th, at Geneva, in the state of New-York, in the 58th year of his age, the Rev. DAVENPORT PHELPS.— In the death of this man, the Church, especially in the northern and western parts of the diocese of New-York, has sustained a very great loss. We regret that we have not been furnished with some particulars of the life of one, to whom many coongregations are indebted, for their organization and progress; of one, who in the incalculable labours of a missionary in a new country, has endeared himself to the members of the Church, scattered over a wide extent; one, for whom, we know, the Right Rev. prelates of New-York entertained the sincerest respect and affection, and who will deeply regret this termination of his unwearied efforts for the advancement of the Church, and the best interests of his fellow men. May the success which attended his zeal, stimulate his surviving brethren to enter the vineyard of their blessed Master, with renewed ardor, and may they enjoy in the end, as we are assured he did, “a steadfast hope of a joyful resurrection, through the merits of his Redeemer,” and be fitted to receive the heavenly benediction, “well done, good and faithful servants, enter ye into the joy of your Lord.”

May 31, at his plantation in St. Bartholomew's Parish, South-Carolina, in the 56th year of his age, Major PAUL WALTER, whose remains were interred the day following, in his family burying ground. He had long lingered under a complication of bodily infirmities, which finally put a period to his mortal life; but which he bore with singular patience and Christian fortitude. Retaining his mental faculties to the last moment, and conscious of his approaching dissolution, he placidly resigned his soul into the hands of his Maker, in a firm reliance upon the merits of his Saviour for salvation. In his death, his widow has lost a tender and affectionate husband; his only surviving child, a daughter, a fond and indulgent parent; his friends and neighbours, a pleasant and amiable companion; the sick and afflicted, a comforter in all their distresses; the stranger, a fellow creature, whose heart and door were always open to his reception; and the community at large, a good and wholesome member of society. He was warmly attached to the doctrines and discipline of the Protestant Episcopal Church, and a zealous friend to her clergy. Few laymen understood better the nature of a Church, or of the Christian priesthood; and but few men were more ready to support them.

LITERARY INTELLIGENCE.

NEW PUBLICATIONS.

By Bradford & Inskip, Philadelphia, and Inskip & Bradford, New-York, for the Society of the Protestant Episcopal Church, for the advancement of Christianity in Pennsylvania, the following useful Tracts:

1. An Answer to all the Excuses which Men ordinarily make for their not coming to the Holy Communion. To which is added, a brief Account of the End and Design of the Holy Communion, the obligation to receive it, the way to prepare for it, and the behaviour of ourselves both at and after it; with Prayers and Meditations, suitable to the occasion. By the Most Rev. Dr. Synge, late Lord Arch-bishop of Tuam in Ireland.

2. A Discourse concerning Baptismal and Spiritual Regeneration. By Bishop Bradford.

3. Directions for a Devout and Decent behaviour in the Public Worship of God; more particularly, in the Use of the Book of Common Prayer.

4. St. Paul's opinion of Jesus Christ, stated; in a Letter to a Friend.

By the Same.

Lectures on the Catechism of the Protestant Episcopal Church; with supplementary Lectures--one on the Ministry, the other on the Public Service. And Dissertations on select subjects in the Lectures. By William White, D. D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.

The Right Rev. author, has, we understand, generously offered the profits of this valuable work to the Society for the advancement of Christianity, in his diocese.

By Eastburn, Kirk & Co. New-York.

Excellence of the Liturgy. In four Discourses. Together with four other Discourses. All preached before the University of Cambridge, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge.

Nine Sermons. By J. Watts, D. D. Just published from the original MSS.

The Posthumous Works of the Right Hon. Edmund Burke.

The Sermons, entire, of the Rev. Robert Hall.